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ABSTRACT

Developed in response to the need for ways to help build better understanding and appreciation of people of all ethnic groups, this guidebook presents author-tested lessons, activities, and teaching ideas suitable for use in elementary/secondary classes in which all or part of the students are Alaska Natives or in classes where none of the students are Alaska Natives. Some lessons emphasize the culture similarities, while others point up enrichment contributions of culture differences. All lessons emphasize better understanding via human relations concepts. While the lessons are interrelated, they are, for purposes of this guide, grouped as follows: (1) Breaking the Ice (Broken Squares, People Hunt, One-way--Two-way Communication, Classroom Geography); (2) Developing a Positive Self-Concept (3 lessons); (3) Investigating the Concept of Group (6 lessons); (4) Family and Marriage (3 lessons); (5) Art, Artifacts, and Activities (5 lessons); (6) Drama, Music, Poetry, and Prose (4 lessons); (7) Learning Games (6 lessons); (8) Geography (4 lessons). Each lesson provides the following designations: title, length of activity; human relations concept to be taught, attitudinal and behavioral objectives, teaching techniques and learning activities, and related activities. Appendixes provide audiovisual listings and community resource suggestions. (JC)

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HUMAN RELATIONS APPROACH

TO

ALASKAN ETHNIC STUDIES

By

Ann Gaffney

and

Connie Bensler

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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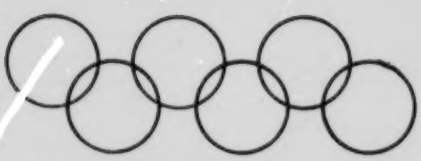

These six rings are used on the official insignia of the Eskimo Olympics to represent the six major Alaska Native ethnic groups in Alaska: Aleuts, Athabascans, Eskimos, Haidas, Tlingits, and Tsimpsians.

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TO THOSE WHO USE THIS GUIDE

This guidebook was developed in response to the need for ways to help build better understanding and appreciation of people of all ethnic groups, and particularly, Alaska Native ethnic groups. The primary goals are to stimulate critical thinking and build positive human relationships.

Most of the materials are those which the authors have used successfully in their classrooms. These lessons, activities, and teaching ideas are suitable for use in classes in which all of the students are Alaska Natives (such as Native Core and the Rural Transition Center), in classes where part of the students are Alaska Natives, or in classes that may not have any Native students.

Some lessons emphasize the similarities of cultures. In other lessons, students will learn how the many differences amongst ethnic groups have contributed to and enriched our lives. All lessons emphasize better understanding of others through human relations concepts. Several ideas for teaching human relations concepts were adapted from the Human Relations Education Project of Western New York.

This guide is intended as an instructional tool to be **used**. As noted by the authors, some lessons need to be planned very carefully. Do adapt the ideas presented to fit your classroom situation, and please send us your ideas for improving this type of guidebook.

Daisy Lee Bitter
Boarding Home
Program Coordinator

SOME INTRODUCTORY REMARKS

This guide was designed with several things in mind but mainly to give the teacher some guidance in teaching students about the different ethnic groups of Alaska using a human relations approach. Another task of the guide is to give teachers some ideas that might be helpful with any Native students he might have in class so that these students have a meaningful and rewarding experience in his classroom.

A few comments on the subject of teaching Native students are required at this point but let us consider more authoritative sources for these comments. From a pamphlet entitled, **Sensitizing Teachers To Ethnic Groups**[1], author Gertrude Noar gives some clues about teaching Natives in an article entitled, "What Do Teachers Need to Know About American Indians?" Although this article deals with all American Indians (sometimes a dangerous undertaking), the authors of this guide feel that her points are well-taken and should be passed along to teachers of Alaska ethnic groups.

[1]Noar, Gertrude, **Sensitizing Teachers To Ethnic Groups,** for the Anti-Defamation League of B'Nai B'rith, distributed by Allyn and Bacon, Inc. in U.S.A.

WHAT DO TEACHERS NEED TO KNOW ABOUT AMERICAN INDIANS?

Much that has been said in the previous discussion of blacks applies equally to other minority groups insofar as they, too, are victims of prejudice, discrimination, limitation, restriction, segregation, and interference with the exercise of their inalienable human and civil rights. There are, however, elements peculiar to each minority group to which teachers must be sensitive.

The habit of thinking in stereotypes that often traps both students and teachers, is especially noticeable in connection with teaching about American Indians. Very often expressions like "dumb Indians", "drunken Indians", or "dirty Indians" reflect the kinds of stories children have heard or read. The teacher must be ready at all times to challenge such characterizations and tendency to name-calling. Discussion, independent learning projects, and "research" must reveal the truth about Indian history and especially about reservation conditions.

Language tends to be an acute problem to those children who at home hear and speak only the native tongue -- whether it is Navajo, Hopi, Apache, Sioux or any other language belonging to any one of the numerous tribes living in every part of the United States. If at age six, a child knows no English words, the demand that he must speak only English in school, and the threat of punishment if he uses his native language to a classmate, may seriously inhibit his ability to learn. When the Indian child's primary language, which is part of his very self, is called "bad", pride and the positive self-image necessary for learning are destroyed. Their teachers must learn how to communicate with them and also how to teach English as a second language. Children are particularly delighted and feel especially accepted and of worth when their teachers speak to them in their native language and encourage them to teach their language to their non-Indian classmates.

Any child who speaks one language at home and must think, read, and talk another in school is bound to respond more slowly than white English-speaking peers of similar ability and mentality. If, then, the school is organized in a so-called mental ability multi-track system, Indian children, like other non-white, non-English-speaking children are bound to gravitate to the lower sections. There they often are inhibited in learning by negative attitudes of teachers (who prefer academically able pupils), irrelevant content, and loss of self pride.

Research summarized by John F. Bryde in an article, "A New Approach to Indian Education", which appeared in **Integrated Education**, Sept.-Oct., 1968, indicates that even if Indian children progress satisfactorily through grade 6, at grade 7 they begin to decline. As much as 60% drop out between grades 8 and 12. They are five months behind in grade 8 and from then on suffer feelings of rejection, depression, and anxiety. They tend to withdraw and become socially and emotionally alienated, even paranoid. They feel caught and carried along, powerless to do anything about their lives; they have no direction and are "lost". These feelings, which are the outcome of school experiences, create a crippling negative self-concept which interferes with learning.

Part of the problem lies in the teacher's lack of information about Indian value patterns and the nature of their value conflicts. For example, some do not necessarily like or want to participate in celebrations of Christian holidays. The white, middle-class system of rewards and punishments may not work with them. They may not be competitive in classroom learning (though they are in sports), and do not like to be singled out for special praise or attention. They tend to care less than their white peers do about such rewards as high marks. They have a different orientation to time. Other matters, especially if they are connected with family or tribe, may take precedence over being on time for school and attending every day and all day. Those who are poor cannot be expected to accept readily middle-class ways of life that are largely dependent upon economic sufficiency, if their own homes or hogans are still quite primitive and the reservation or government subsidy provides only minimum essentials.

The average yearly income of the rural or reservation Indian family is about $1500. Very often the only satisfying meal those children get is that provided in the school at lunch time. In Tuba City, Arizona, where the writer visited several years ago, teachers reported that at the end of the summer vacation children returned to school scrawny and hungry.

With second and third helpings at lunch, they soon begin to fill out again. In general, Indian communities have poor health conditions, a high rate of infant mortality, much tuberculosis, and disease and a shortened life span. Nevertheless they are a growing minority now numbering more than 600,000 people. Many, being unable to use their traditional ways of making a living, are in trouble because they have none other.

Most social studies curricula include a unit on Indians at about the third grade. Many of them tend to perpetuate stereotypes and myths and tell only a fraction of the truth about Indian experiences both before and after the coming of white men to these shores. It is important for teachers to remember that the Indians, unlike all other people here, did not come to join a "melting pot" or to find a better way of life, or to get away from segregation and restriction. They already had a democratic form of government.

Indian traditions are rooted in life on large land areas and a close relationship with the forces of nature: clouds, earth, and animal life. They worshipped The Great Spirit who created the land; the Sun who gave life to the plants and animals that provided them with food and clothing; the water and rain that made the plants and animals plentiful. It is fruitless for the teacher to try to replace these traditional value systems and culture patterns with those of the white middle classes. Moreover, the teacher is prohibited by law from attempting to act as a missionary to convert Indian children and teach them Christianity.

What the Indian child needs is help in examining his own unconscious value motivations in order to get self understanding and to discover his own identify. Then, perhaps, he will be able to harmonize the Indian and non-Indian systems. Above all, he needs to be helped to become more Indian rather than white. Where there are value conflicts, the minority group child must not be led to conclude that his are bad or less desirable.

Indian children are not likely to get the necessary sense of ethnic pride from the content of the usual American history school textbook in which, too often, Indians are downgraded, and which deals mostly with the activities of early settlers against their own race. The books usually tell of "good puritans", disregarding their dealings in witchcraft, the massacres, and the other nefarious dealings with Indians. Along with the implication that in contrast to good Puritans, Indians were bad, children are led to believe that because they were not Christien, Indians had no God and no religion. The fact that some missionaries were directed on their trips to America to "convert or exterminate Indians" is omitted.

In a study of how Indians are treated in history textbooks, Virgil J. Vogel reported in an article, "The Indian in American History Textbooks", **Integrated Education**, Sept.-Oct., 1968, that falsities are created or perpetuated by four methods: obliteration, defamation, disembodiment, and disparagement. They are described as wild men, wild beasts, savage, idle, shiftless, superstitious, and unreasonable. No mention is made of the fact that by the time white men came, the Indians had already domesticated more than 40 plants, had some 40 inventions to their credit, were great artists and craftsmen, had music, songs, dances, and poetry, used 150 medicines, surgery and drugs, had discovered rubber, and invented the bulbed syringe. The mythical picture of them as cruel, primitive hunters and nomadic warriors must be replaced by the truth. Many tribes were farmers who lived in communities that had constitutions. They published books and newspapers, owned mills and shops and weaving looms. They raised horses and cattle.

The infamous story of how the whites dragged 125,000 Indians from their homes and deported them west of the Mississippi River is usually not reported. The Bribery, intimidation, threats, force, misrepresentation, and fraud in the treaties that whites made with them are minimized. The history books fail to picture how they were hunted down like animals, with bounties offered for their scalps, bound as prisoners and confined to stockades to await deportation. No mention is made that a third died on the journey and that defiance met with massacre. The fact is forgotten that thousands were enslaved and shipped out to the Barbary States and West Indies. The books do not tell how children who spoke their Indian language in school were whipped and had their food rations cut off if they danced or did their handicraft. No mention is made of their bravery in battle and their victories in the 1790's.

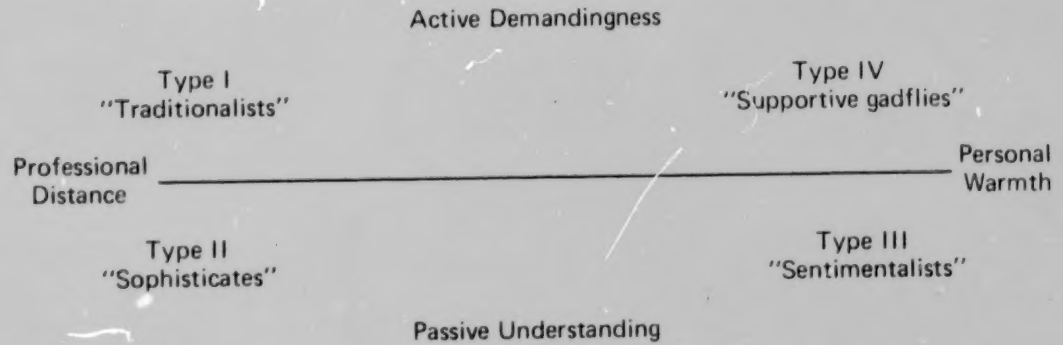
Indians became wards of the United States government. All their lives are determined and directed by the Bureau of Indian Affairs in Washington. Mass relocation

programs sent many of them to the cities where they became displaced persons living and working, for the most part, in depressed neighborhoods in an atmosphere of social breakdown. There many suffer from alcoholism, broken homes, social and cultural chaos. For some years "termination" programs have attempted to move them away from reservations and make them self-sustaining. In the Indian languages the equivalent words for terminate are "wipe out" and "kill off".

Sensitive teachers will learn how and when to tell the real story to both Indian and non-Indian children. They will understand that more is at stake than the study of past and distant civilizations. To be interested at all, Indian and other minority pupils need to know the history of their own racial, religious, and ethnic groups. Only when the child understands the origins of his traditions, values, and culture patterns, can he accept himself, find his own identify and develop the pride and positive self-image he must have in order to learn. A child who has not accomplished that task, who sees himself and his group as nobodies, who does not believe in his own ability to learn, becomes, in truth, "turned off". Psychological drop-out, that begins as early as grade three or four, is apparent by grade five, ends in physical drop-out as soon as the law allows or the school fails to investigate continuous absence.

Indian children should not be led to believe that in order to succeed in school and in life they must "become white", -- must accept white middle-class values, must live and behave as middle-class white people do. Rather, they need to be helped to know themselves, to keep the best of their own culture patterns, and, hopefully, in time, to blend them with the best of the patterns of the dominant group. Thus, they may create new personality patterns richer than either of those from which they draw.

Another source of valuable information to the teacher of Native students is Dr. Judith Kleinfeld, an assistant professor of educational psychology at the Institute of Social, Economic, & Government Research, University of Alaska. She has written several publications which deal with the teaching of Native students. One entitled, **Instructional Style and the Intellectual Performance of Indian and Eskimo Students,** gives much information including a section entitled "Dimensions Differentiating Effective and Ineffective Teachers". The article describes four typologies of teachers and their relative strengths and weaknesses as teachers of Native students. The article is too lengthy to be presented here but a figure diagraming her typology plus a summation of her "supportive gadflies" who make the best teachers of Natives, according to Dr. Kleinfeld, must be included. More information on this and other research of Dr. Kleinfeld can be found in **Suggestions for Teaching Alaskan Native Students**, written by Sharon Sellens and Guy Fisher for RTC and Core classes and for classes of Alaskan Native students. In this guide Dr. Kleinfeld's ideas are discussed at length. Below is a diagram for four types of teachers who may be quite successful in the enculturated classroom but only one, Type IV, seems to be successful when dealing with Native students who are not enculturated.



According to Dr. Kleinfeld, the supportive gadfly teacher tends to be highly successful in teaching Native as well as non-Native students. What's he like? Perhaps his main classroom emphasis is atmosphere. Instead of diving into the academic work, he will spend several days "establishing a positive social definition of the classroom situation." Western

man feels obliged to begin the business at hand immediately, says Dr. Kleinfeld, but in many cultures "establishing appropriate social relationships is an important business prerequisite". Only after ease and comfort of attitude towards the classroom situation has been established can a Native student (or most students, non-Native as well) begin to learn. Then, the teacher can begin to demand, in a warm and friendly way, but nevertheless demand, achievement. Native students are not allowed to hide behind the "shy-Native" role. The essence of success can be summed up as "intense warmth within a highly personalized relationship to draw from students a standard of academic work which the students did not believe themselves capable of." Direct criticism is best. A situation would be approached not by saying to a daydreaming student 'Why are you sitting there with your book closed?', but rather 'Why is the book closed?' Joking is another effective way of expressing criticism but not with "sophisticated irony" rather with "broad gentle joshing."

Clearly, the supportive gadfly combines the two most important characteristics of successful teaching of Native and non-Native students -- personal warmth and active demandingness.

The last introductory remark of this guide might be an opening to an entirely new experience; that of discovering the existence of some really excellent research done on Alaska and Alaskan ethnic cultures. Many of the sources listed below have been borrowed from in writing this guide but much remains in each which could be very useful to the teacher. A well-equipped classroom for teaching Alaskan ethnic culture from a Human Relations point of view should include the following:

1. **Source Book on Alaska**, compiled by Robert J. Peratrovich, Jr.

2. **The First Alaskans**, teacher's guidebook written by Daisy Lee Bitter to accompany ABSD instructional television series.

3. **Alaska Natives and the Land**, Federal Field Committee for Development Planning in Alaska.

4. **Suggestions for Teaching Rural Alaska Native Students**, written by Sharon Sellens and Guy Fisher.

5. **The Story Knife**, teacher's guidebook written by Jan Gibson to accompany ABSD instructional television series.

6. **Man: A Course of Study**, developed by Educational Development Center under grants from the National Science Foundation and produced by Curriculum Development Assoc., Inc.

A WORD OF EXPLANATION

The body of this guide contains lessons, activities, ideas, etc., that can actually be used in the classroom; most have been tested by the authors and they work. However, a problem arises when one tries to place them in groups, categories, or clusters. Many of them are related to each other in several ways. The authors suggest that when a teacher is searching for a particular type of lesson that he look throughout the plans. He may find something in another section which more closely fits his ideas. Indeed, most of these lessons could be changed, rearranged, etc. It is hoped that any "variations on the theme" that teachers come up with are recorded and passed along to others. Any that wish may send these variations to Daisy Lee Bitter, Boarding Home Program Coordinator, Administration Building. The lessons are grouped as follows:

I. **Breaking the Ice**

II. **Developing a Positive Self-Concept**

III. **Investigating the Concept of Group**

IV. **Family and Marriage**

V. **Art, Artifacts, and Activities**

VI. **Drama, Music, Poetry, and Prose**

VII. **Learning Games**

VIII. **Geography**

Some of the lessons in this guide have been adapted from **Man: A Course of Study**, specifically that area dealing with the Netsilik Eskimos of Pelly Bay. The Netsilik are Canadian rather than Alaskan Eskimos, but much of the research done on them have a great deal of value to a study of Alaskan Eskimo groups.

BREAKING THE ICE

TITLE: Broken Squares

LENGTH OF ACTIVITY: 1 period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Problems man faces often require cooperation to solve.

Non-verbal communication is often as important or more important than verbal communication in solving problems.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

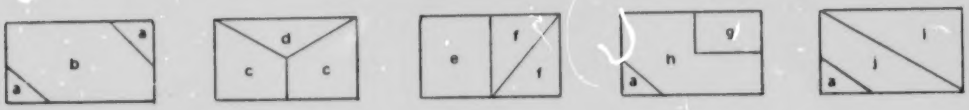
To allow students to experience non-verbal communication.
To allow students to solve problems in groups.
To help the student understand the value of cooperation in a group activity.
To increase awareness that in some situations it is necessary to subordinate the needs of the individual to the needs of the group.
To increase the student's skill in changing his role in a group as the need arises.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. One set of squares should be provided for each group of five persons.

2. Directions for making squares:

a. A set consists of five envelopes containing pieces of cardboard which have been cut into different patterns and, when properly arranged, will form cardboard squares of equal size, six by six inches. Place the squares in a row and mark them as below, penciling the letters a, b, c, and so on, lightly, so they can be erased later.



b. The lines should be so drawn that when cut out, all pieces marked "a" will be of exactly the same size, all pieces marked "c" of the same size, and so on. By using multiples of three inches, several combinations will be possible that will enable participants to form one or two squares, but only one combination is possible that will form five squares six by six inches.

c. After drawing the lines on the six by six inch squares and labeling them with lower-case letters, cut each square as marked into smaller pieces to make the parts of the puzzle.

d. Mark each of five envelopes A, B, C, D, and E. Distribute the cardboard pieces in the five envelopes as follows:

Envelope A has pieces i, h, e
Envelope B has pieces a, a, a, c

Envelope C has pieces a, j
Envelope D has pieces d, f
Envelope E has pieces g, b, f, c

e. Erase the penciled letter from each piece and write, instead, the appropriate envelope letter, as Envelope A, Envelope B, and so on. This will make it easy to return the pieces to the proper envelope for subsequent use.

f. Divide the class into groups, five people to a group. Students not involved in a group can be assigned to observe one group. These observations can be shared with the class when the task has been completed.

3. Instructions to the groups:

a. In this package are five envelopes, each of which contains pieces of cardboard for forming squares. When the teacher gives the signal to begin, the task of your group is to form five squares of equal size. The task will not be completed until each individual has before him a perfect square of the same size as that held by others.

b. Inform groups that this is a non-verbal activity and no member may ask another member for a card or in any way signal that another person is to give him a card. Members may, however, give cards to other members.

c. When several groups have solved the problem or the maximum allowable time has elapsed, call time and discuss the experience among students.

4. Possible Discussion:

a. The teacher may want to allow the group to discuss the experience among themselves before calling for a general discussion.

b. How did you feel when someone holding a key piece did not see the solution? How did you feel when someone had completed his square incorrectly and then sat back with a self-satisfied smile on his face?

c. What feelings do you think he had? How did you feel about the person who could not see the solution so quickly as the others? Did you want to get him out of the way or help him?

TITLE: People Hunt

LENGTH OF ACTIVITY: 1 period

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Non-verbal communication is sometimes more effective than verbal communication.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To make participants more aware of themselves by removing the barrier of language.
To make participants more aware of others.
To intensify personal feelings for the purpose of discussion.
To create a warm, open atmosphere in the classroom.

To make participants aware of how their feelings affect their non-verbal communication.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Prepare a name tag for each member of the class.

2. Distribute them so that no one gets his own first name.

3. Ask the class to find an individual who has that first name. They may not talk or write questions in this pursuit. It must be entirely through non verbal communication.

4. When everyone has been discovered, discuss the activity using the questions below as a suggested guide. Don't hesitate to ask the same question of different students since the reaction will probably be different.

How did you feel during this activity?
Was it difficult to keep silent? Why?
What were the actions and reactions of other class members?
Did you feel self-conscious?
What facial expressions were observed?
Did you like looking directly into someone's eyes?

RELATED ACTIVITIES:

1. Non-Verbal Greeting (Procedure A):

Elicit from the class, various ways people communicate, i.e. language (written-spoken), gestures, facial expressions, etc. Suggest that each student imagine himself at a party where no one speaks his language. Ask the class to stand up and ask each student to greet as many people as possible, in a friendly manner, in a specified amount of time, without speaking.

The students may possibly move around the room waving to each other, shaking hands, smiling, giggling, etc. Observe and participate, if possible, so that questions can be related to what actually occurred.

At the close of the activity, ask the class to return to their seats and discuss the exercise. (See questions above.)

2. Procedure B:

Divide the class into two equal groups. Form the groups into two concentric circles facing each other about two feet apart. Direct them to greet each other, in a friendly manner, without speaking for a short period of time. After the first pairs have greeted each other in the allotted time, have the outer circle rotate to the right so that the process may begin again with the next person. Continue until the original pairs meet again. At the close of the activity discuss the exercise. (See questions above.)

3. The Mirror:

Have class members choose partners. Tell the students to face their partners. One will lead, the other will follow. The leader is to pretend that he is looking into a mirror. The follower will pretend that he is the mirror and will reflect the actions, facial expressions, etc., of the leader. Caution the leaders to move slowly so that the mirror can coordinate his movements. Tell the mirrors to look directly into the leader's eyes. After a time, change so that the mirror becomes the leader. (Consult questions above.)

4. Leaders' Circle:

Arrange desks so that there is sufficient room to form a large circle. Have the class join hands and form a large circle. If the room is too small, limit the number to ten or fifteen volunteers. Members of the circle are not allowed to talk. Tell the students in the circle to think of a place in the room where they would like the circle to move. When the signal is given, the shape of the circle will be distorted by people within who wish to move in different directions. After a few minutes call time. If the activity becomes physically threatening, stop it immediately.

TITLE: One Way -Two Way Communication

LENGTH OF ACTIVITY: 1 period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

The communication process should unite and lead to better understanding among people.

Non-verbal communication is often as important or more important than verbal communication.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To help students become aware of communication as a way in which people relate to one another.

To demonstrate that communication is both a verbal and a non-verbal process.

To demonstrate how human relations can be improved through two-way communication.

To recognize that while one way communication is usually less time consuming, two-way communication produces a higher level of confidence.

To aid the student in realizing that two way communication is more difficult for some people.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Ask for a clarification of the meaning of communication and illustrations of when it takes place. Explain that the following experiment will show how communication is affected by directionality.

It can be:

one way - a speaker giving a lecture
two way - a telephone conversation
network - whispering something from one person to another to another

2. Select a demonstrator and two observers. The group members each need a pencil and two sheets of paper, one labeled Chart I and the other, Chart II. Tell the group that the

demonstrator will give directions to draw a diagram. In the first situation they may not ask questions and give no audible response. In the second drawing situation, they may ask questions and the demonstrator will answer them. The demonstrator cannot, however, show the charts or show their relationship to one another by drawing diagrams in the air with his hands. Only verbal directions are acceptable. Note the time which elapses for each situation.

3. Situation I (Audience uses Chart I)

The demonstrator has his back turned to the group. He is told to study the diagram and be careful not to let the participants see the diagram of squares. The observers are instructed to observe the behavior and reactions of the demonstrator and the participants.

4. Situation II (Audience uses Chart II)

The demonstrator faces the participants. Questions can be asked of and answered by the demonstrator.

5. When this phase is completed, ask the students to guess their accuracy for each chart. Display the actual charts. Have the students determine their actual accuracy.

6. Discuss and compare the results in terms of time, accuracy, and their own confidence. Ask the observers to comment on behavior and reactions of the group and demonstrator. Discuss these observations with the group.

7. Summarize by pointing out that one-way communication is often quicker, less accurate and the level of confidence of the hearer is lower. Two-way communication takes more time, but is also likely to be more accurate.

8. Chart I One-Way

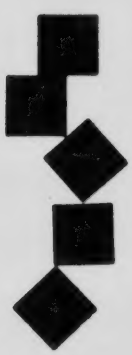


Chart II Two-Way

RESOURCES:

Handbook Of Staff Development and Human Relations Training: Materials Developed For Use In Africa (revised and expanded edition) by Donald Nylen, J. Robert Mitchell, and Anthony Stout.

TITLE: Classroom Geography

LENGTH OF ACTIVITY: Adaptable

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Classroom variety has much to do with the type of communication taking place.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To promote creative thinking.

To get the students to more fully participate in class discussion.

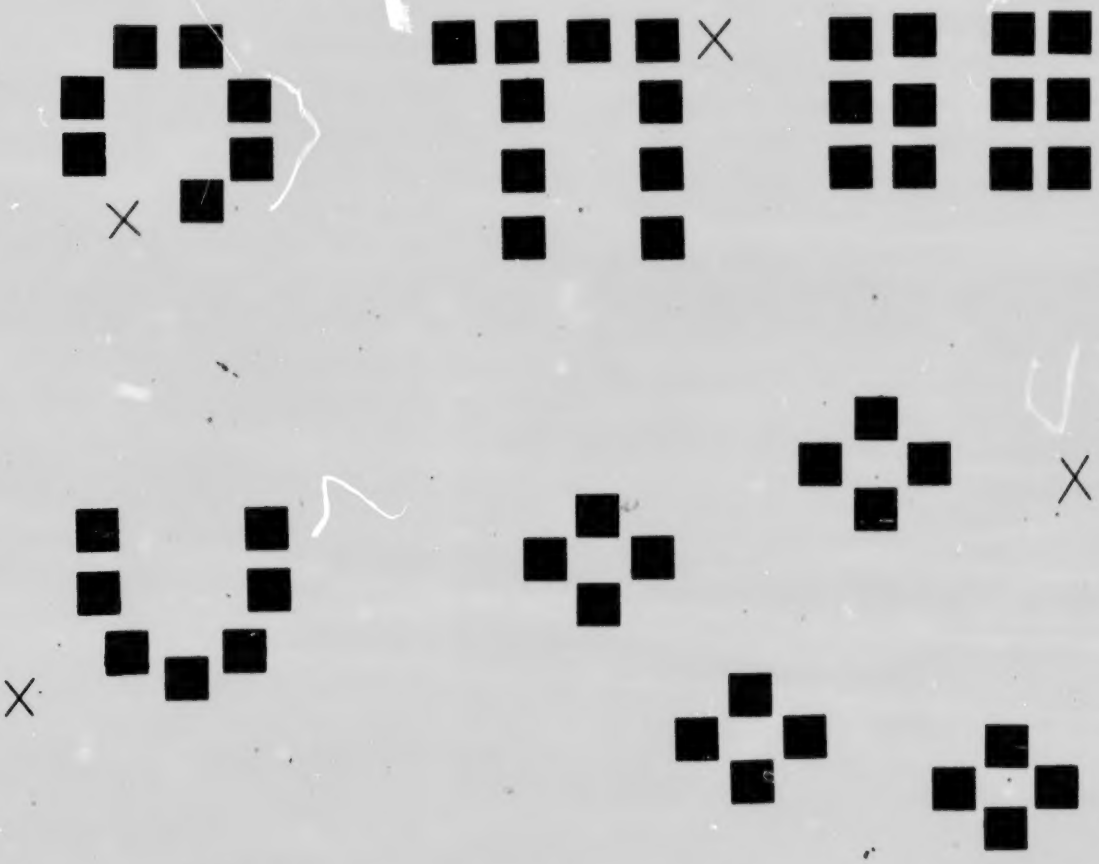
To provide a vehicle for teacher analysis of group discussion procedure.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Placement of desks in a classroom has much to do with the type of communication taking place. Sometimes, for real communication, the teacher must push back the desks!

2. The following are some successful desk patterns used by teachers at different times for different purposes to promote discussion and facilitate communication. X indicates the teacher position.

3. Example:



DEVELOPING A POSITIVE SELF-CONCEPT

TITLE: My Personal Time Line

LENGTH OF ACTIVITY: 1 period

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

The process of developing a positive self-concept

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To develop an awareness and appreciation of self.

To explore personal contribution to human affairs.

To help relate self to people and environment.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. The time line can serve both as a substitute for, or as a preliminary outline to an autobiography.

2. Begin with a discussion of the many different personal experiences which make up individual lives. Encourage students to recall significant events which influenced or affected their own lives, experiences which, at the time, involved their feelings and attitudes about themselves.

3. Then have the students record the events - both positive and negative - along either side of a vertical line which represents the individual life span from birth to the present.

4. Draw a vertical line in the center of legal-sized paper (or any other long paper) in pencil or ink. The line should extend from about one inch above the bottom edge to two inches from the top -- allowing space for the title and student's name.

5. Beginning at the bottom, with birth, work up the line to the present time.

6. Strict chronology is not important, and early childhood events will, of necessity, be recorded de facto. It may be necessary to stimulate the classes thinking by indicating some of the more common experiences, such as learning to talk and walk, starting school, childhood diseases, travel, learning skills, getting pets and special gifts, injuries, illnesses, losing pets, deaths of relatives, new siblings.

7. Completed time lines may be displayed above or together with collages (see later lesson).

RELATED ACTIVITIES: Life Line

The life line is an outgrowth of the personal time line. A long piece of heavy yarn or string represents each individual's life. One end is birth, the other, death. Students, using 3 x

5 cards and paper clips, illustrate the yarn with the important events of their past and project what they think will happen in the future. The value of this activity lies with the opportunity to display and discuss each life line.

TITLE: A Collage of Self

LENGTH OF ACTIVITY: 1 period

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Positive self-concept development.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To discover personal strengths and weaknesses.
To develop an awareness and appreciation of self.
To identify personal goals.
To recognize personal convictions.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Before starting this activity, amass a generous stockpile of picture magazines, newspapers, comic books, travel brochures, catalogs, greeting cards, picture post cards, illustrated calendars, book advertisements and any other picture sources available (be sure to get materials that both Native and non-Native students can use).

2. You might begin by creating a collage of yourself. Cut out an assortment of pictures and words which reflect your tastes, interests, hobbies, talents, leisure activities, favorite things, philosophy and ideals.

3. Mount the items on any convenient background material - newspaper, craft paper, wrapping paper, wallpaper, constructions paper, oak tag, cardboard, burlap, or any cloth remnant.

4. Collages can be any manageable size or shape desired. The background material may be part of the design, or cut away to create irregular shapes.

5. Let the class examine and then discuss their interpretation of your collage. Encourage students to talk about the things which they have discovered about you. Then, ask the class to create collages of themselves.

6. Older students will enjoy making three dimensional collages by pasting words and pictures to cubes, cones, cylinders, pyramids and polyhedronal forms constructed from cardboard and masking tape. There are any number of interesting variations that can be achieved through imaginative use of materials.

7. Provide for adequate discussion and display of the completed collages.

8. Encourage students (especially Native boarding home students who like to draw) to do their own art for their collage, for several of the illustrations they need may not be readily available in the usual magazines.

9. As a related activity have those students who wish to draw, paint, or chalk a self-portrait. This is especially successful with younger students.

TITLE: A Serial Autobiography

LENGTH OF ACTIVITY: Several periods as desired

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Positive self-concept development.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To cultivate an increasing awareness and appreciation of self.
To help relate the self to people and environment.
To appreciate personal uniqueness.
To explore personal contributions to human affairs.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. This autobiography is built up over a period of time through a sequential series of questionnaire worksheets. The primary purpose of this activity is to cultivate an increasing awareness and appreciation of self through repeated introspection and verbalization.

2. Each worksheet section provides in-depth exploration of a student's experience and involvement in a specific area of human affairs. Sentence stubs are utilized to guide development of each topic with both objective and subjective responses. There is some repetition and overlapping between the sections, but this is in the nature of reinforcement.

3. Students complete one section of the series each week - over a period of 10 weeks. The frequency may be accelerated if it is desirable. When all ten sections have been completed, they are bound together to form individual autobiographies.

4. Listed below are the major topics together with suggested sentence stubs. These should be adjusted to fit individual classroom needs. Use only those items which seem appropriate.

MY FEELINGS

I usually feel _____
I feel unhappy when _____
I feel lonely when _____
The best feeling in the world is _____
Things that frighten me are _____
If I had a fight with a friend I _____
When people don't listen to me I _____
Things I argue about at home are _____
The things that bug me most are _____
I hate _____

I am happiest when _____
Things that make me angry are _____
The worst feeling in the world is _____
I like to be alone when _____
I really get mad when _____
When I get mad at home I _____
If someone called me a name I would _____
The person I argue with most often is _____
I can't stand _____
I love _____

THINGS I LIKE TO DO

Things I like to do after school are _____
Things I like to do in winter are _____
Jobs I like to do are _____
In school I like to _____
I like to read about _____
My hobbies are _____
TV shows I like to watch are _____
Sports I like to watch are _____
When a cold wind blows, I like to _____
I wish I could _____

On weekends I like to _____
Things I like to do in summer are _____
I like to buy _____
I like to go to _____
At home or in my village I like to _____
I would like to spend more time _____
Games I like to play are _____
When it rains I like to _____
When it snows, I like to _____
When I grow up I would like to _____

MY FAVORITE THINGS (Repeat "My favorite" before each item)

My favorite:

game is	_____	color is	_____	sport is	_____
season is	_____	TV Show is	_____	food is	_____
story is	_____	book is	_____	subject is	_____
place is	_____	person is	_____	sound is	_____
smell is	_____	sight is	_____	animal is	_____
day is	_____	thing is	_____	clothing is	_____
trick is	_____	relative is	_____	possession is	_____
drink is	_____	music is	_____	celebration is	_____
activity is	_____	time of day is	_____		_____

THINGS IS DISLIKE

(Repeat each of the items above preceeded by "the" and followed by the phrase "I dislike most is _____ ." i.e. The game I dislike most is _____ .

PLACES I HAVE GONE

Places I go near home or my village are _____
My family and I sometimes go to _____
We plan to go to _____
I would like to go to _____
Sometimes we go to _____
The farthest away I have ever been is _____
I wish we could go to _____
When I am alone, I like to go to _____

My family and I often go to _____
We have taken trips to _____
My favorite place is _____
My friends and I often go to _____
We would like to go to _____
Our class has been to _____
When I grow up I would like to go to _____
The best place in the world is _____

SUGGESTED TOPICS AND LEAD QUESTIONS FOR SERIAL AUTOBIOGRAPHY

WHO I AM

I am a _____
I am _____ years old.
I am _____ tall, and I weigh _____ lbs.
You can recognize me because _____
I usually feel _____
I am different from anyone else because _____
This is a picture of me. (Insert photo or self-portrait.)

My name is _____
I was born on _____ at _____
I have _____ eyes and _____ hair.
My friends call me _____
The best thing about me is _____

MY FAMILY

There are _____ people in my family.
My older brothers and sisters names are _____
My younger brothers and sisters are _____
The other members of my family are my _____
Things we enjoy doing together are _____
Things I like to do best with my family are _____
Things I would like to do more often with my family are _____
I feel happy at home when _____
I wish my family could _____
Special things I do for my family are _____

I have _____ brothers and sisters.
The oldest is _____
The youngest is _____
The best thing about my family is _____
Regular jobs I do at home are _____
I sometimes help _____
I feel sad when _____
Special things my family do for me are _____
The person who understands me best is _____

MY FRIENDS

My special friends are _____
Things I like best about my friends are _____
Things I like to do best with my friends are _____
Friends are really _____
I help my friends by _____
Some places I go with friends are _____
I could make more friends if _____
I don't want my friends around when _____
I usually feel _____ when I am with friends

My best friend is _____
I make friends because I _____
My friends help me by _____
Things that bug me about friends are _____
I wish my friends would _____
I like people who _____
I don't like people who _____

MY SCHOOL

I go to _____ school
My teacher is _____
My best subject is _____
I dislike _____ the most.
I need to improve in _____
Ways I help in school are _____
Things I like best about school are _____
In school I usually feel _____
My teacher is usually _____
My class is usually _____
If I ran the school, I would _____

I am in grade _____
The subjects I like best are _____
Subjects I dislike are _____
I do my best work in _____
I think that my grades _____
I think homework is _____
Things I don't like about school are _____
I wish the school would _____
The teacher should _____
I wish they would _____
When I finish school, I plan to _____

RELATED ACTIVITIES:

1. A personal evaluation sheet:

a. The Personal Evaluation Sheet is an informal, non-threatening worksheet designed to help students clarify and verbalize their feelings about themselves in relation to everyday experiences. The evaluation sheet can be readily adapted to meet the requirements of a wide range of grade levels by altering the substance and structure of the questions.

b. The ditto evaluation sheets are composed of sentence stubs or questions intended to stimulate responses about the concerns and attitudes shared by all children. Although the process itself is the primary objective of this activity, the feedback is often useful for future planning or follow-up.

c. Listed below are some suggested sentence stubs and questions which can be used on evaluation sheets. It is recommended that the number of questions be limited to about ten or twelve. Questions may be deleted, added, or modified to fit classroom needs.

Personal Evaluation Sentence Stubs:

Today I feel very . . . .
I enjoy . . . .
I am unhappy when . . . .
I feel good when . . . .
I wish my teacher(s) . . . .
My classmates think I . . . .
School is . . . .
I enjoy reading about . . . .
Reading a book is . . . .
I wish grown-ups would (wouldn't) . . . .
If I had to move I . . . .
I like myself best when . . . .
Most sisters and brothers . . . .
When I grow up . . . .
If I had a choice, I would . . . .
I feel lonely when . . . .
At school I am . . . .
I wish . . . .
Tomorrow I would like to . . . .
If I had my way . . . .

Personal Evaluation Questions for younger children are answered with a yes, no, or sometimes.

Do you like school? Your teacher? Your classmates?
Are you a helper?
Do you like yourself?
Are you a kind person? A quiet person? A gentle person?
Are you usually happy? Unhappy? Sad?
Do you have many friends? A best friend?
Do you have fun with your friends? Your classmates?
Do you have fun at home (in your village)? Outside? Inside?
Did you like doing this sheet?

d. These questions can also be used as an oral activity with younger children.

2. Weekly Reaction Sheet:

a. This activity enables students to reflect critically upon the week just past. It presents an opportunity for open expression of feelings, opinions satisfactions, dissatisfactions, improvements and changes. A series of eight to ten sentence stubs is utilized.

I feel that this week I improved in _____.
I wish I had _____.
I really didn't like it when _____.
I wish our class could _____.
The best thing that happened this week was _____.
In general, I think this week was _____.
It was interesting to learn _____.
Next week I would like to _____.
Comments: _____

b. Initiated over a number of weeks, observations and comments become less superficial and more penetrating. The option of a signature should be allowed each student.

INVESTIGATING THE CONCEPT OF GROUP

TITLE: Silent Majority

LENGTH OF ACTIVITY: 1 period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Man belongs to one biological family.

No group is innately superior to another.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To enable the student to experience discrimination.

To avoid using physical appearance as a criterion for judging the worth and capabilities of others.

To base judgments and relationships with other people upon each individual, not upon the group to which he belongs.

To expose discriminatory attitudes in the classroom.

To help the student to consider behavioral changes and ways to implement these in the classroom and in society.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. As the teacher is conducting the class in any subject matter field, he might authoritatively tell a student to take his books and to stand in the back of the room.

2. He should, however, avoid choosing students who usually have conflicts with authority.

3. Students who offer argument should be silenced immediately.

4. As he goes along with the lesson, gradually he has an increasing number of students standing in the back with their books. When everyone in the class becomes puzzled by this abnormal situation, the discussion might begin. Questions might be:

Why did you follow my instructions?
Why didn't you speak up? When should people speak up?
How does this resemble the My Lai incident in Vietnam?
How would you relate Thoreau's "Essay on Civil Disobedience" to this?
Are we training sheep?
Do you find any parallels between the class situation today and the white man's treatment of the Indians, Eskimos, Aleuts? Or other minority groups?

RELATED ACTIVITY: Brown Eyes - Blue Eyes

1. Divide the class into two groups, those with blue eyes and those with brown eyes. Any other comparable method of dividing the class may also be used, i.e. students' height, hair color, length of hair, sex, etc. Students should NOT be told the basis for the division. If the teacher's eyes are blue, he might favor the blue-eyed group in order to increase discriminatory planning. Give oral questions to students similar to the following:

a.	Blue eyes	- "Who discovered America?"
	Brown eyes	- "Who discovered New Zealand?"
b.	Blue eyes	- "What is 7 + 3?"
	Brown eyes	- "What is 1/3 of 72?"
c.	Blue eyes	- "What line follows: 'Twas the night before Christmas?"
	Brown eyes	- "What line follows: 'Neath the spreading Chestnut tree?"
d.	Blue eyes	- "What large waterfall is located near Buffalo?"
	Brown eyes	- "What is the largest waterfall in the world?"

2. As the group with the more difficult questions vocalizes its hostility, put down all resistance. After the experiment is over, explain that the division was made according to eye color if they do not guess why some were discriminated against. Discuss ways in which we discriminate against groups. Students will vocalize the impossibility of answering some of the questions without resorting to encyclopedias, etc., and the unfairness of one set of the questions as opposed to the other. Consider how we constantly deprive each other of privileges in the classroom, at home in the family situation, in business. Arrange a chart of classroom privileges using students' suggestions.

3. This approach might be used with older students. Divide the class into two groups according to eye color. Tell one group that they are superior to the other and allow them to sit in the front of the room. Develop the idea of stereotyping. Blame the whole group when one of the inferiors makes any commotion. Compliment the group of superiors when one gives a correct answer.

4. Some teachers might profit from suggestions on the debriefing and follow-up discussion.

TITLE: Ethnocentrism -- Examples

LENGTH OF ACTIVITY: One class period

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Attitudes toward other groups may be determined by one's own cultural reference.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To detect examples of judging others by one's own cultural standards.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Pass out a copy of the following sheet to each student.

SHEET:

Culture: Causes

The lenses through which any nation looks at life are not the ones that other nations use. --Ruth Benedict

1. Some boys are playing together. One boy says that they should have a race. Another boy, who is smaller than the rest, states that he does not want to run in the race. He starts to walk slowly away from the others, but he is stopped by the boy

who suggested the race. What will happen next?

2. A handsome young man works in a place where he sees a beautiful young lady almost every day. He is strong, healthy, and intelligent. He does not have a wife. He would like to marry and have a family. The young lady is graceful, well-mannered, and charming. She too is unmarried. What will happen next?

3. The focal point of the shrine is a box which is built into the wall. In this box are kept the many charms and magical potions without which no native believes he could live. The charm is not disposed of after it has served its purposes, but is placed in the charm-box of the household shrine. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box will in some way protect the worshiper.

a. Do you approve or disapprove of the natives?

b. Do their practices make sense to you?

c. Have you heard of any other group which follows similar practices?

4. Make sense out of each of the following practices, customs, or beliefs by placing it in its cultural milieu:

a. A man's purchase of a new car every year, even though his last car still runs perfectly.

b. The Haida ceremony involving the destruction of personal property by two opposing chiefs -- destructive potlatches.

c. A Tlingit practice of burying food, weapons, and tools with the dead.

d. Belief by the Eskimos that shamans have special powers.

e. A woman's sleeping on painful hair curlers all night long.

2. Ask the students to read the first excerpt.

3. After all students have read the excerpt, ask the students the question: What will happen next? Allow for an open-ended discussion.

4. When all points of view have been presented, tell the students that the boys involved are members of a Navajo culture which frowns upon competition. Ask students how this will affect what will happen next.

5. Then ask students to read the second excerpt, and again have them answer the question: What will happen next? Allow discussion time.

6. After discussion, tell the students that the man and woman mentioned were members of the Alaskan Eskimo group who value working ability (hunting and fishing for boys; sewing, cooking, and housekeeping for girls). In the highly inhospitable Arctic environment, working ability is the most important thing in mate selection.

7. Have the students read the third excerpt and briefly answer the questions on the sheet.

8. Allow open discussion of the possible opinions on the questions. Then mention that the excerpt might be an anthropological study of the medicine chest in present-day American culture. Allow discussion on that point of view.

9. Then ask students to examine the five examples given in the fourth excerpt. The actions in the examples might seem peculiar to people of a different culture. Ask them to make sense out of each of these practices, customs, or beliefs, by placing them in the cultural milieu which developed them.

TITLE: American Character: New Curriculum

LENGTH OF ACTIVITY: Two class periods

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

American minority groups are not allowed full realization of American democracy.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To reflect upon one's concept of "The American Dream".

To verbalize its changing nature and the role of minority groups in this dream.

To compare other cultures perception of "The American Dream".

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Give students dittoed sheets with twenty possible characteristics of American character with space provided for their own comment.

CHARACTERISTICS OF AMERICAN CHARACTER

1. Committed to the habit of work
2. A nation of joiners
3. Individualism
4. Acquisitive -- materialistic
5. Optimistic
6. Restless -- hurried
7. Equality of opportunity
8. Inclined to violence
9. Pragmatic -- will it work?
10. Idealistic
11. Given to overstatement
12. Free of social bias
13. Believer in short-cuts
14. Believer in fair play
15. Conformist in morals
16. Politically astute and mature
17. Mobile
18. Ethnocentric
19. Patriotic
20. Insists on punctuality

Other characteristics you would add: qualities of an American:

21.
22.

23.
24.
25.
26.

What is "The American Dream"? Has it changed through America's history? How do minority groups fit into it?

2. Break the class into small groups to discuss their concepts of "The American Character". In one class period, each group is asked to decide on a consensus of five chief characteristics. Ask each group to respond. Discuss.

3. The next day, taking the same list of characteristics, choose one of the Alaskan Ethnic groups. Compare and contrast "The Eskimo Dream", "The Aleut Dream", or "The Tlingit Dream". An example of twenty-one characteristics of "The Eskimo Dream" would be:

1. Committed to the habit of hard work
2. Cooperative
3. Utilizes all resources (doesn't waste anything)
4. Highly skilled in life work
5. Controlled by societal mores rather than laws
6. Time orientation is on present
7. Generous
8. Doesn't want to be considered a show off
9. Mobile
10. Pacifistic
11. Cares for all
12. Believes in spirit world
13. Believes animals are superior to men
14. Wife advertisement of husband's wealth
15. Practical
16. Soft-spoken
17. Learned in dancing
18. Good memory
19. Controlled
20. Concerned with survival constantly
21. Respected

TITLE: The Group Acts to Protect Itself

LENGTH OF ACTIVITY: One Period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

There can be no coherent social life unless the way individuals behave is understandable and even predictable to others.

To maintain an orderly system of social relations, people must behave according to broadly accepted patterns of behavior.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To realize that societies need some means of protecting itself against individuals who threaten the group.

To understand that cultures have different techniques of protecting itself from individual threats.

TEACHING TECHNIQUES AND ACTIVITIES:

1. Often, in a society, an individual's behavior does not fit the accepted patterns. When he is harmless to others, like a man who refuses to marry, he may be ridiculed. But when he threatens the group, he must be removed from it. In Eskimo society, the family is responsible for its own members. But when the camp as a whole is threatened, the men of the camp come together to decide on a course of action.

2. There are few rules which the Eskimo must follow. These include:

a. Eskimos must share their food.

b. Every man must join in the hunt unless sick, injured, or too old.

c. A man who is sick, injured, or too old, is fed by the others.

d. No one can settle in a camp without the approval of the others.

Whenever any of these rules are broken, the peace of the group is threatened.

3. Read the tale "When a Dog is Crazy" (on following pages). This tale describes how members of the winter camp of the Netsilik Eskimos deal with a man who does not hunt and who finally goes mad and threatened the security of the camp.

What jobs did Alornek no longer perform?

What did he do that made him a threat to the rest of the group?

What effect did Alornek's menacing behavior have on people at the camp? (Student's should see that although they were frightened, the people were drawn together by Alornek's threats.)

Although a group of hunters met to decide what should be done, it was Alornek's brother who was chosen to do the killing? Why?

4. Each of the following questions could lead to a discussion of some of the issues raised in this discussion. One or two might be appropriate:

Did the men kill Alornek as a punishment? Why do you think they killed him?

What choices were there other than killing Alornek? What choices would we have in dealing with a person like Alornek? Who would make these decisions?

Did Alaskan Eskimos ever have customs similar to this?

What behaviors threaten the peace or safety of a group you know about? For example, can a child's behavior become so disruptive to a class that the child has to be expelled from the school? Do you think this is the best way of dealing with the problem?

Manelak was waiting the next morning when her father and her son returned. She told Sekinek and Ukpik that sometime in the middle of the night, Kunak had woken up and asked where he was and then he had eaten, though his cut face still hurt him. His fear of the white bear seemed to be passing.

Old Sekinek and Ukpik smiled. They kept their secret, but now they knew whose magic was stronger.

Every person in the camp knew about Kunak and the bear. They talked among themselves. The word tonrak was used. They thought of who Kunak's enemy could be, and they remembered the song duel and the boxing match between Kunak and Alornek. They whispered about Alornek and said he was crazy.

Alornek stayed in his igloo by himself. People did not want to go near him. But Ukpik went. He knelt at the entrance and listened. His father was singing.

While the other people talked among themselves, Alornek's family worried. One night Pakluk, Alornek's brother, said, "Losing a good hunter like Alornek is bad for everyone," and they knew how deep Pakluk's unhappiness went.

Women told their children not to play near Alornek's igloo. Some people said that they heard strange screaming in their sleep, and they were afraid.

One day when the men came home, the women told them something bad had happened.

Pamiok, Kunak's daughter, had been walking by Alornek's igloo. She had heard Alornek calling to her, "Pamiok, come here, I need your help."

She had gone into the tunnel. According to her story, Alornek was sitting on the platform hugging himself, and singing. At first he hardly noticed the girl. Then big tears filled his eyes and he began to say, "My niece, my little Pamiok, now you've done it. Now you've made the seals go away from us and we are going to starve."

Pamiok told him no, that he was thinking of another time. She said there were plenty of seals.

"Then why are we always so hungry?" Alornek asked her.

All at once Alornek reached for his harpoon and lunged at Pamiok. She escaped into the tunnel and ran.

When Ukpik came into Samik's igloo, he could see that Pamiok had recovered from the fright Alornek had given her.

Ukpik turned to Samik and asked, "Do you want to come out with me?"

"Where to? It's dark out there," Samik said.

"Just to walk."

"All right."

Once they were outside, Ukpik lifted his coat and took out a slab of meat he had been hiding against his chest.

"Where are we going?" Samik asked again.

"I have to take this to my father."

Ukpik found the tunnel into his father's igloo closed up with a snowblock. He pushed it aside with his hands and started down the black tunnel. Then he found another block.

Alornek's voice came from inside the igloo: "Don't come any farther."

"It's only me -- Ukpik."

"Don't come," the voice said.

"I have some meat for you."

"I don't want it."

"All right."

Ukpik turned himself around. Samik was right behind him. "He doesn't want to eat," Ukpik whispered.

For a while the men went about their work. Once when they were visiting at Kunak's house, the hunter smiled suddenly and said, "Maybe he will be better when the winter's over and we move off the ice."

Everyone knew who Kunak was talking about, because Alornek stayed always on

their minds. What was he doing there in his igloo? What was he eating? "Mad things frighten us," one of the hunters said while they were eating at the great igloo one night.

It was Sekinek who finally had the news. "The other families have come to see us," he said.

"About Alornek?"

"Yes. Today he came out. He went around from igloo to igloo begging for food."

"Did he come here?"

"No, not at all. He went down into old Okortok's igloo and begged for something sweet to eat. When Okortok's wife said she had nothing for him, Alornek grabbed Okortok's knife and tried to stab her. Okortok managed to chase him out, and Alornek went running through the camp and broke every harpoon he could find in front of igloos. The other hunters want us to talk to them."

"When?"

"Tonight," Sekinek said.

That night the older hunters in the camp met with the men related to Alornek. When Sekinek and Kunak, Pakluk and Ukpik got there, the others were already seated. Talk stopped abruptly.

No one seemed to want to begin. Many were nervous. They tugged at tufts of fur on their coats, they spat, they avoided looking at Sekinek or Pakluk.

Okortok cleared his throat. "We all know the way we do things. We all know how we act."

"Eh, eh," some of the other men nodded and agreed.

"Once I had a dog," Okortok went on in his smooth voice. "A good dog, a lead dog, the very best. Then this dog began to be very strange. He would howl at his own shadow, and try to fight with himself. Sometimes on a trip he would lie down and pretend he was dead. Then I would give him a kick. Now most dogs get up when you kick them, but not this one. So I would unharness him and leave him on the trail. Sometimes he wouldn't catch up with us for days and days."

Okortok paused. He put his chin in his hand. "But I kept this crazy dog, even with his craziness. You know how it is."

Sekinek nodded and repeated, "You kept him."

"Yes. Until he started fighting with the other dogs. Not for fun or for the game of it, but tearing into them with his teeth. What could I do? I had to save my other dogs by killing this one. It was a loss for me, but I had to do it. My daughter was just a little girl then and I thought 'What if the dog goes at her with his teeth?' You know such things can happen when a dog is crazy. A time comes when you have to protect the others. That's the way we are."

Again several men nodded in agreement.

Pakluk broke in, "But you waited until you knew for sure the dog was crazy -- until the danger was too great."

Okortok looked straight across at Alornek's brother. "With Alornek that time has come. It came today."

Ukpik could see his grandfather's sharp face. It was very still, as though Sekinek weren't even breathing. Then the old man put his hand up to cover his eyes and his head began to nod. "Yes," he said.

Before he knew what he was doing, Ukpik was on his feet. "No!" he shouted.

All the faces were turned up at him in surprise, a whole crowd of faces.

He saw himself running, going through the dark to Alornek, harnessing dogs and leaving this camp. Going.

"Sit down." It was his grandfather's hard voice. "What you say is right, Okortok, though it is hard for me to say the words. We cannot afford the danger. Yes, this is the way we do it."

Sekinek took a deep breath and looked around the room. "And so we must think together of the way," he said. "One man should go to Alornek and do it, either by talking to him or with force and with surprise if he has to. And the man should be related to him, so everyone will know that we do what we do without revenge or hatred. If his relative does it, the spirits will know that the killer did not mean evil."

The eyes of the other hunters were on Pakluk. They looked at him and then looked away.

"There's danger," Okortok put in.

"Yes," Sekinek said. "There's still danger from spirits. We must do what we can to protect the man who takes the job."

"I'm not afraid," Pakluk said, "not of my own brother." Even as he spoke Pakluk looked tired, as a man too troubled to sleep looks.

The hunters got up after a while. There was no talking among them as they went out into the cold.

"Alornek, are you home? I've come to talk to you," Pakluk called.

"No, I'm not at home," came back the voice.

"May I come in, then?"

As Pakluk told it later, Alornek was almost like a child. He was thin from not eating, and though his eyes were excited, he barely moved as his brother spoke.

Very soon Pakluk's fear went away. He explained what all the other hunters had agreed to, and Alornek nodded, as though this was news he had expected to hear, as though he had been waiting for this day.

Alornek said, "I'm going to share my things first, and you can take them outside so my little Manelak and my Ukpik can have them. If my things are outside when I die, other people can have them, isn't that true?"

"Yes," Pakluk nodded.

So Alornek chose among his possessions and put them in two little piles. Then he had Pakluk carry the things outside.

Pakluk said that Alornek could have his choice of ways, and for the first time Alornek looked frightened. "I don't like being hurt," he said.

Pakluk said that a strong sinew around the neck would hurt least and Alornek said, "Yes, let's do that!"

"I'll go home and get one," Pakluk said.

And Alornek said oh no, he had a piece of strong sinew they could use right here somewhere if only he could find it, and he got down on his hands and knees to look.

TITLE: Seal-Sharing Partnerships

LENGTH OF ACTIVITY: Two periods

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Hunter-gatherer societies often establish cooperative distribution systems in order that most members of a group can survive.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To understand that the Eskimo solution to the problem of distribution of food is based on a network of sharing partnerships.

To enable the student to better function in small group activity.

TEACHING TECHNIQUES AND ACTIVITIES:

1. This activity demonstrates that a system of distribution is necessary for group survival. This is true in every society, for there are always some people who are more productive than others. However, it should be pointed out that the need for such a system does not guarantee that people will, in fact, share. The Eskimos do not depend on spontaneous generosity of individuals.

2. The Eskimo solution to the universal problem of food distribution is a network of sharing partnerships. Each man has several sharing partners, chosen from the hunters at the camp who are not closely related to him.

3. Why do the Eskimos develop such partnerships?

To more efficiently gather food.

To help build trust between individuals (the sharp distinction between kin and non-kin in Eskimo society necessitates some means of binding nonrelated families together.

4. Read the account of "Hunting Seals at the Breathing Holes," on the attached sheet.

How many hunters on the list provided do you believe could have survived a winter on just their own seals? (Assume that each hunter has at least one or two people for whom he must provide.)

5. Clearly, it is to a hunter's advantage to share with other hunters who will be successful in the future. But why share with men who can never reciprocate? Formal patterns for sharing are necessary to assure the survival of unsuccessful hunters and their dependents. Not all men in the camp have productive relatives, and not all successful hunters can be relied upon to be generous.

6. The purpose of this lesson is to have students devise their own formalized methods for sharing seals. Working in small groups they should come to realize the difficulties encountered by a group of hunters of varying ability each time a seal is caught. Divide the class into groups of six, each student assuming the role of one of the six hunters listed below.

Name		Number of Seals Caught
Yukaq:	middle aged but strong; related to Nunuqaq	30
Nanuqaq:	boy of fourteen years; related to Yukaq	3
Acurunaq:	first class hunter; related to Nanok	24
Nanok:	elderly hunter; related to Acurunaq	2
Makllak:	young but crippled hunter; related to Karasaq	3
Karasaq:	good hunter who was sick during the year; related to Makllak	0

7. Announce that Acurunaq has caught a seal. Distribute one "Natchik" (seal) to each Acurunaq (in each group). He decides if or how he will share it among the hunters. In making his decision he should take into consideration such things as family ties, individual need according to the tally, and the desirability of sharing with those with good or poor hunting records. Each Acurunaq should report to the class what he did with his seal.

Why did the successful hunter share or not share?

Who benefited from sharing?

Did each Acurunaq share in the same way?

8. After discussing what Acurunaq would do when he caught a seal, distribute one "Natchik" to each Nanuqaq. As before, Nanuqaq decides if or how he will share it. After sharing this second seal, ask each group to devise a general sharing system that could be followed regardless of which hunter caught the seal. Remind the class that their sharing systems must take into account hunters of varying abilities.

9. Discuss the advantages and disadvantages of each proposed system.

Is our system of taxes a distribution system? Why? Why not?

10. Have students read "Sharing the Seal" and "Rules for Seal-hunting Time" (on following pages).

11. Discuss the Eskimo system for sharing. When an Eskimo hunter catches a seal, he shares it with prearranged partners. Each hunter has many partners. These lifelong sharing partners are acquired at birth when Eskimo families arrange one or two sharing partnerships for each newborn son. These partners are young boys who are not related to each other. When they grow up they will always exchange a particular part of the seal.

12. The seal is traditionally divided into ten parts (nine can be shared and one part is always kept for the hunter) - rear part, intestines, bottom of spine, right side, left side, neck and upper spine, head, ribs on right side, and ribs on left side.

13. A man rarely has more than one or two lifelong partners who are not related. Each year when he arrives at a new camp, he will choose temporary partners who may or may not be relatives. These temporary partnerships will last for the season or until the group breaks up. Only the permanent partnerships last from year to year.

HUNTING SEALS THROUGH THE SEA ICE

Hunting seals through their breathing holes becomes a great art when a hunter has had years of practice and experience.

As the sea freezes over in the fall, the seals scratch small holes through the ice with their knifelike claws. It is through these holes that they breathe when the sea is all covered with ice. As long as the ice is thin, it is not difficult to harpoon them through the holes. But as the ice gets thicker, it is more and more difficult to get a seal this way.

At first, when the ice is thin, the hole appears as a tiny dome on the surface. Soon the ice is covered by the early snows of winter, but the seal's breath makes a hole in the snow. As the ice thickens, the seal continues to keep the hole open, scratching through the thin layer of ice on the top of the water every time he comes up to breathe. If a hunter finds a hole with no thin covering of ice, he knows that a seal is using it constantly and it will be worth his while to wait for the animal to return.

Every seal has several breathing holes, so it can move over a wide area to get food yet come up at least every fifteen minutes to breathe. This is what makes hunting at the breathing holes so difficult, because a man may wait for many hours not knowing that the seal is far away at another hole. The only way the hunters can improve their chances is to collect a large group of people to watch all the holes in one area. Then the seals are forced to come to a hole to breathe even if someone is there. If one of these group hunts takes place where there are many seals, the kill is usually large.

I learned about seal hunting at the breathing holes by going off with hunters from the camp in Pelly Bay. Early one morning, Innuk, my hunting companion, and I were

awakened when a pail of blood soup was put before us. We drank it drowsily, and then we quickly got into our clothes and joined the other hunters. Fifteen of us went off that day, each with a dog.

Finding a breathing hole without the help of a dog is simply a matter of chance. There are not many holes in all, and they are well covered by snow. But this day we had a fine dog on a leash, his nose working all the time, sniffing and smelling from the moment we left the camp. Even so, we wandered for three hours before the first hole was found. As soon as the hole was discovered, all the men gathered around and threw their harpoons, trying to hit it. The lucky hunter whose harpoon comes the closest gets the hole, even if it was another who discovered it. Fortunately for me, Innuk got the first hole, so I stayed with him while the other men continued their search.

With the sureness of long practice, Innuk prepared for the hunt. First, he cut away the snow over the hole, exposing the little dome or ice. He opened the dome and scooped out the small lumps of ice in the hole with a scoop of musk oxen horn. When the hole was clear, he used his long, slender breathing-hole searcher to explore the shape of the hole. This is an important step, because if the hunter does not know just what position the seal will take in the hole when it breathes, his harpoon may miss the animal entirely.

When he had finished these investigations, Innuk replaced the snow over the hole. He made a small hole through the snow with his harpoon just over the hole in the ice, so that at the critical moment nothing would be in the way of the harpoon. Then, as a last step, he took out his swansdown indicator and placed it over the hole in such a way that the tiniest breath of air would make it move. Thus, he would know when the seal was coming to its hole and would be ready with his harpoon.

With everything in readiness, Innuk spread out the fur bag he had used to carry his tools and stepped onto it. He took his position over the hole, standing still as a statue, harpoon in hand and eyes fixed on the fluff of swansdown.

Hour after hour went by and nothing happened. It seemed like an eternity to me. But I knew that sometimes a man might stand for twelve hours by a hole when the supplies of food are low. Once even, I heard of a man who when times were very bad spent more than two days at a hole, sometimes standing, sometimes sitting, but always awake.

Finally, just as we were deciding to leave the hole, we caught sight of one of the hunters who had gotten his harpoon into a seal. We and all the other hunters in sight ran to him to take part in the feast that follows a kill. All the men knelt down in a circle around the seal while the man who made the catch cut a tiny hole in the stomach through which he took the liver and some blubber. He closed the hole carefully with special wooden needles, and then he cut the liver and blubber into small squares and gave a portion to each man. We welcomed this warm nourishment after our hours on the ice. Only the dogs do not get a taste of the kill, even though they are the ones who make the kill possible. This seems hard, but it is against the ancient rules that guide the lives of these people to feed dogs at the place where a seal has been caught.

That single seal was the result of a day's hunting by fifteen men. But the men were happy that they had not gone out in vain. There is no abundance of seals in the land of the Eskimo. The best hunters think they are very lucky indeed if they manage to catch thirty seals in a whole season. I asked the men in that camp how many seals each had caught in that season, and this is what they told me:

	No. of Seals
Innuk, middle-aged but strong hunter	30
Inutuk, fairly young hunter	7
Itkilik, middle-aged but clever hunter	20
Satlak, boy of 14 years	3
Ujarak, first-class hunter	24
Karsuak, young hunter of 23 years	17
Tarajuk, young crippled hunter	3
Karasuk, good hunter who was sick during the year	0
Inuksak, elderly hunter	2
Ujuminok, boy of 15 years	4

Mankalokut, average hunter	15
Orsoritok, prominent hunter	25
Total	150

SHARING THE SEAL

There are special rules about how a seal is shared among the men who hunt together. These rules are especially important in mid-winter, when every bite of food is precious. In the spring, when everyone has food enough, a man can keep what he catches for himself.

If there are many men in a hunting camp, the man who catches the seal keeps the skin and some blubber, but little that is good to eat. He has to be content with the thought that he has been able to feed the camp. Often he is better off not to make the catch, but just to receive his share of the meat.

In breathing-hole hunting, sharing is so important that there are complicated rules for dividing a seal. In fact, a man never says, "I am going after a seal." Instead, he says, "I am going out to try to get a hunting share." Much of the pattern of sharing is based on partnerships that were established for young boys by their parents. If two boys are to share when they grow up, their fathers agree to share so that the boys can inherit the partnership. These partnerships usually last through the lifetimes of the partners.

Sharing partners call each other by the name of the part they exchange. Two men who give each other a shoulder of the seal call each other "my shoulder" instead of their regular names. A partner has a right to his share, even if he is not able to go out with the hunters. Each man has only a few life-long sharing partners, so that all of each seal is not given away in advance. At each winter camp, though, he forms temporary partnerships with the other hunters there.

RULES FOR SEAL-HUNTING TIME

It is not enough for a man to be a good hunter and to go out in all sorts of weather to get food for his family. He must also be on good terms with the animals he hunts. There are many ways to secure the good luck he needs in his daily struggle for existence. One of the most important is to respect the great spirit of the sea, Nuliajuk, and follow the rules she makes.

A seal is believed to have a perishable body and an immortal soul. Thus, the same seal can be caught again and again if the hunter pleased the soul. If all the proper taboos are followed when the seal is eaten, the same soul will come back to the hunter in a new body and allow itself to be caught.

The careful hunter always dips a bit of snow in the water bucket and lets the water drip into the seal's mouth. Because seals live in the salt water of the sea, they are always thirsty and will let themselves be killed just to get a drink of fresh water. The Eskimos believe that seals know where animals are treated well and always make their way to such people.

These rules apply only to the dark period in the middle of winter when food is most difficult to get. When spring comes and the sun is high in the sky, they are forgotten until the next winter.

ANGATOKS

Angatoks are people who have special powers to communicate with the spirits of the earth, the air and the sea. They can see things that other people cannot see, so they have power over others.

Angatoks can use their powers for good or for harm. They can help people in danger or men who have bad luck in hunting. Or they can send evil spirits to harm someone. Fortunately, they help often and only rarely do harm.

Winter is the time when rules are many and spirits are everywhere. It is the time

when angatoks are most active. It was an occasion of great drama when an angatok would call all the people together into the large igloo. This happened when the hunting had been bad. In the most mysterious way, the angatok then tried to find out who had broken a rule and made the game go away.

The Eskimos say that they no longer have great angatoks. And certainly their angatoks are not necessarily leaders in the camp. Orpingalik was an exception. He was thought to be a powerful angatok, and at the same time he was a leader among the hunters.

TITLE: Myths About Alaska Ethnic Groups

LENGTH OF ACTIVITY: One period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Myths of Alaska ethnic culture can be destructive as they relate to other groups and individuals.

Myths become equally destructive for the believer.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To study and understand Alaskan ethnic culture by probing its myths.

TEACHING AND LEARNING ACTIVITIES:

1. This lesson needs a great deal of planning and thinking out on the part of the teacher before being presented to the class. It could backfire if the lesson were presented poorly. These "myths" are exactly that -- statements that are false, and, in some cases, damaging. Always end any discussion on a positive note. Be sure that the students are clear about the myths and that you have destroyed any misunderstandings. Make sure you have thought out what direction you want the discussion to go in before beginning. Don't "jump in" and hope that some bright student will point out the falsehood of the myth. For example, using the statement, "Native Alaskans are not punctual", you might begin the discussion with some thoughts on how Americans are ruled by their watches and clocks -- even before discussing the above statement. Then, proceed to a discussion of the cultural differences between Eskimo and Western concepts of time. (Eskimos are not ruled by time, but by the priority of the activity.) Now, it's time to introduce the myth, "Native Alaskans are not punctual". According to whose standards? Maybe what we consider important enough to be on time for really isn't.

2. Introduce the students to some commonly held Alaskan ethnic myths.

"Alaskan Natives are nothing but a bunch of drunks. Look at Fourth Avenue."

"Eskimos practice wife-swapping."

"Eskimos live in igloos."

"Eskimos are very shy and quiet."

"Eskimos are mechanically talented."

"Native Alaskans are lazy."

"After the Native land claims go through, all the Natives will spend money like mad until it's all gone."

"All Eskimos are good artists or ivory carvers."

"We bought Alaska once from Russia. Why should we have to buy it again?"

"Natives are more sexually promiscuous than whites."

"As an employer, I can't depend on Alaskan Natives. They work for a while, then quit without warning, and go back to the bush to hunt or fish. They have no responsibility."

3. Allow open discussion on the validity of myths. (Caution to teachers: Be sure to research each myth so that you know why it is a myth.)

RELATED ACTIVITIES:

1. Teachers and students may prepare a bibliography on the subject.

2. Students may pursue independent research on:

a. The historical basis for the myth.

b. Its propagation.

c. Its relevance in today's society.

3. Research may result in:

a. Formal class debate.

b. A poll of students.

c. Independent or class prepared paper.

d. Role-playing situations.

TITLE: The Family

LENGTH OF ACTIVITY: Two to three periods

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

1. Almost all human beings live in some kind of a family and have some concept of what a "family" is.

2. The concept of "family" is not the same in every culture.

3. The family fills several basic needs in every culture.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

1. The students will learn what basic needs of a culture are filled by the family.

2. The students will become familiar with the various anthropological terms used in discussing kinship patterns.

3. The students will become familiar with his own kinship system.

4. The students will learn that there are different kinds of kinship systems that arise because of differences in environment.

TEACHING TECHNIQUES AND CLASSROOM ACTIVITIES:

1. Using the following list of terms, the teacher should make a lecture introducing these terms to the students on kinship.

2. The teacher may then want to introduce the class to the attached diagrams to illustrate variations of kinship.

3. A discussion of kinship and the family might include the following questions.

What are the advantages of living in family groups?

How does living in a family help you?

What choices are there for families that do not happen to like to live together?

At what times in life is it most necessary to live in a family? What does the family provide at these times?

How can the size of a family determine what each member does?

If you had your choice, would you rather belong to a large family, a small family or none at all? Why?

4. Using the attached diagrams, make blanks with only "ego" indicated, then have the students diagram the following:

their own family tree
circle all kin in a patrilineage
matrilineage
bilateral kinship

indicate cross cousins
· indicate parallel cousins
nuclear family

5. An indepth study of the different Alaskan ethnic groups and their kinship systems. Sources for this information (For a complete bibliography check Appendix):

1. Chance, Norman E., **The Eskimo of North Alaska**

2. Mead, Margaret, **People and Places**

TERMS OF KINSHIP

Kin - Any person who is considered related to you.

Lineage - A descent group traced directly through one or the other parent.

Consanguinity - Related by blood.

Affinity - Related by marriage.

Nuclear Family - Mother, father and children.

Extended Family - Includes nuclear family as well as grandparents, unmarried aunts or uncles, grandchildren, or a combination of these.

Pologamy - Having more than one mate.

Polygyny - Having more than one wife.

Polyandry - Having more than one husband.

Monogamy - Having only one mate.

Residency Patterns - Where a newly married couple establishes its residency.

Patrilocal - Couple moves in with groom's family.

Matrilocal - Couple moves in with bride's family.

Neolocal - Establishes an independent household.

Avunculocal - Couple moves in with groom's uncle. (Found in some cases in a matrilineal culture.)

Collateral Kinship - Nondirect kinship traced through relatives other than parents.

Matrilineage - Descent group traced through the females of a culture (you are related to your mother's family).

Patrilineage - Descent group traced through the males of a culture (you are related to your father's family).

Bilaterial Kinship - Descent traced through both parents.

Clan - All relatives, even those you can't name and may be mythical in origin.

Exogamy - Mate must come from outside your kinship group.

Endogamy - Mate must come from inside your kinship group.

Cross cousins - Cousins that are the children of your mother's brother or your father's sister (marriage patterns are based on these relationships in some cultures).

Parallel cousins - Children of your mother's sister or your father's brother (see cross cousins).

Divorce - The formal breakup of a marriage.

Geneology - The science of tracing and diagramming one's kin.

The following symbols are used in diagramming a family:

△ A triangle stands for a man or boy.

○ A circle stands for a woman or girl.

= An = sign between a triangle and a circle means that they are married.

| A vertical line from the = sign with a triangle or a circle at the bottom shows a child of a married couple.

(Therefore, a line shows a blood relationship and an = sign shows a marriage relationship: the two ways in which people in families are related.)

—— A horizontal line with triangles and circles below it shows brothers and sisters in the same family, with the oldest on the left.

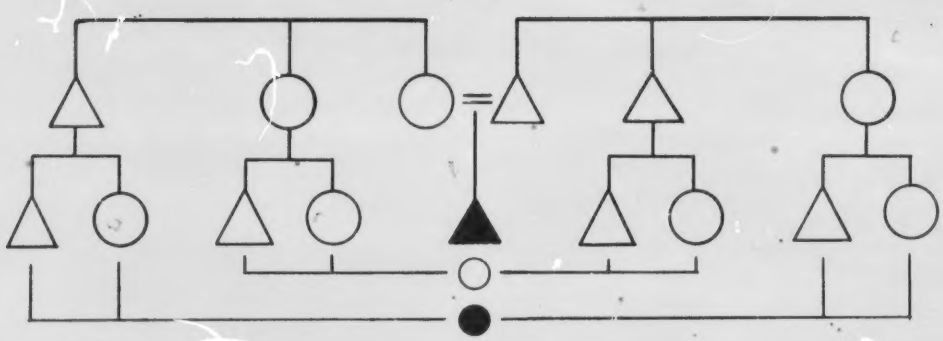
Different levels show different generations.

⊗ For absent or deceased family members the symbol may be shown as illustrated.

▲ The person to whom the chart refers is shaded in and referred to as "ego".

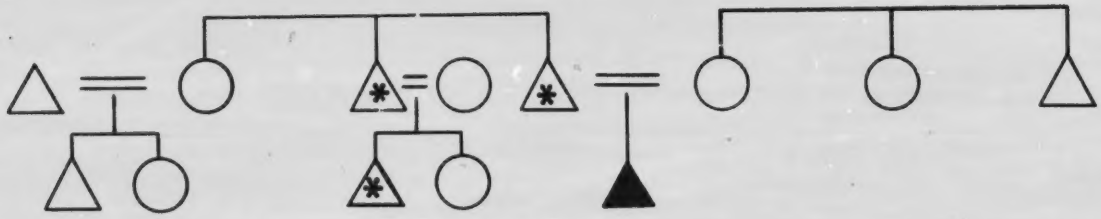
● ○

CROSS AND PARALLEL COUSINS

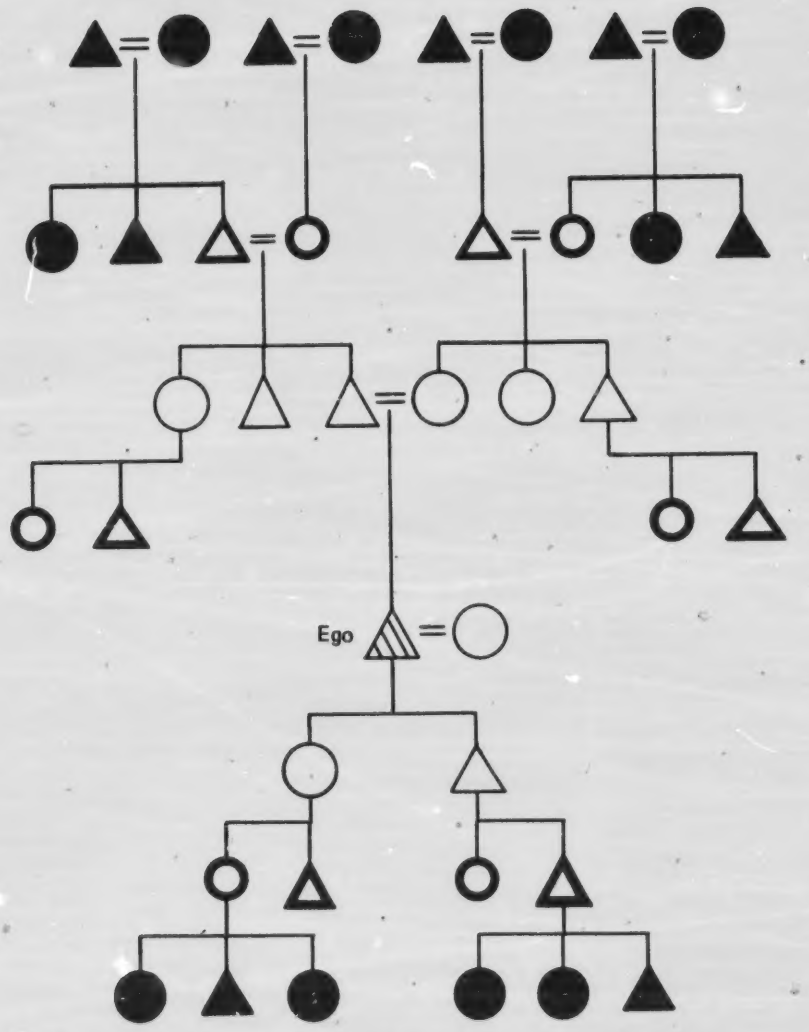


0042

PATRILINAGE *



DEGREES OF KINSHIP

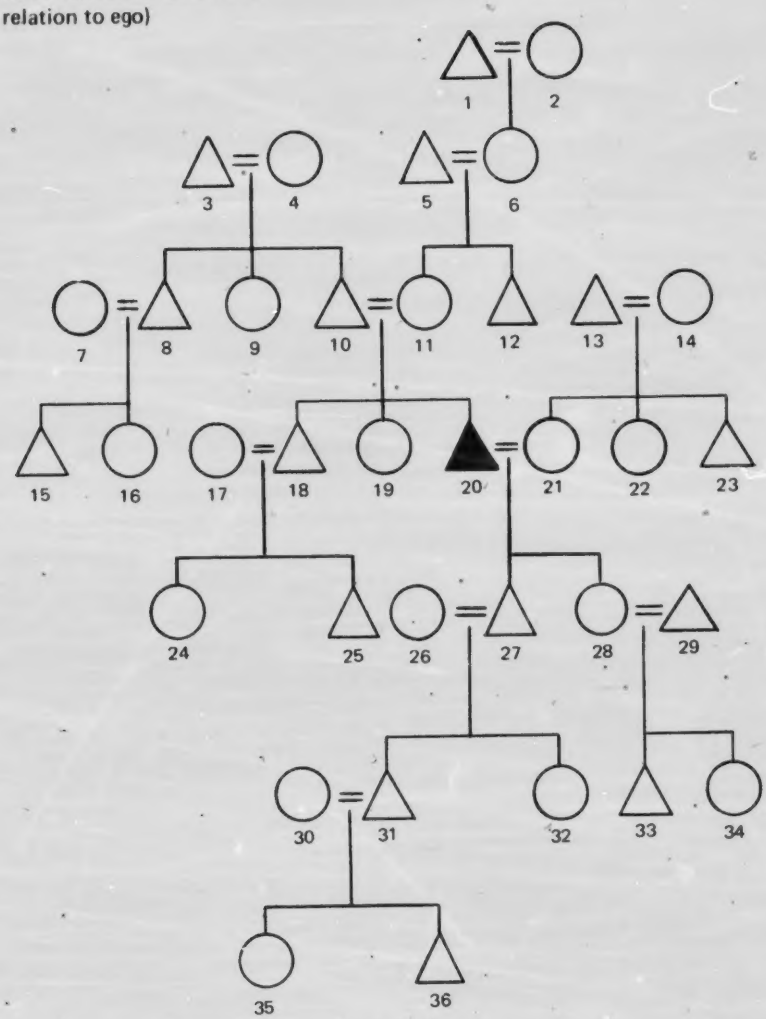


1st degree
2nd degree
3rd degree

0043

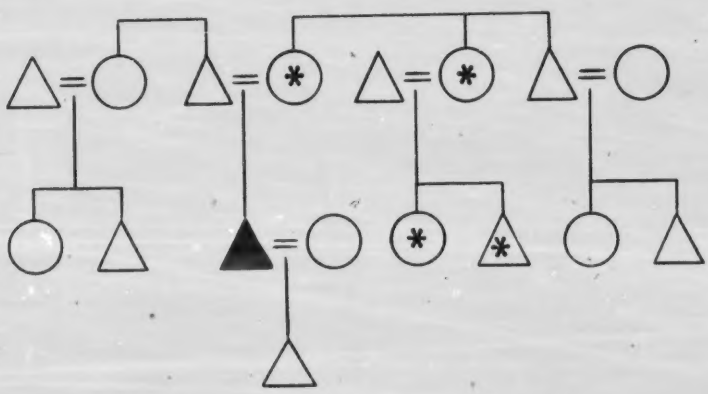
THE AMERICAN KINSHIP SYSTEM

(in relation to ego)



1 great grandfather
2 great grandmother
3 grandfather
4 grandmother
5 grandfather
6 grandmother
7 aunt
8 uncle
9 aunt
10 father
11 mother
12 uncle
13 mother-in-law
14 father-in-law
15 cousin
16 cousin
17 sister-in-law
18 brother
19 sister
20 ego
21 wife
22 sister-in-law
23 brother-in-law
24 niece
25 nephew
26 daughter-in-law
27 son
28 daughter
29 son-in-law
30 granddaughter
31 grandson
32 granddaughter
33 grandson
34 granddaughter
35 great granddaughter
36 great grandson

MATRILINAGE *



TITLE: Inter-group Relationships

LENGTH OF ACTIVITY: One period

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Social acceptance is more readily available to some ethnically-mixed couples than others.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To demonstrate a greater social acceptance for some couples of different ethnic background than others.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. To involve the students in the issue of intergroup relations, introduce the lesson by playing the record, "Society's Child," from the album **Janis Ian** by Janis Ian, Verve Foldways.

2. Open discussion and evoke student opinions on inter-racial marriage.

3. List on the board the following couples and ask the class to rate them, listing the most acceptable first to the least acceptable last:

a. Eskimo boy - white girl
b. Black boy - Eskimo girl
c. White boy - black girl
d. Japanese boy - white girl
e. Eskimo boy - black girl
f. Black boy - Japanese girl
g. White boy - Eskimo girl
h. Japanese boy - black girl
i. Eskimo boy - Japanese girl
j. Black boy - white girl
k. White boy - Japanese girl
l. Japanese boy - Eskimo girl

4. Have each student read off his numbering and tally the results.

5. Discuss the different ratings - why were some more acceptable than others?

6. If anyone comments that such a rating is impossible to do, discuss this point.

7. Point out how this assignment illustrates how social acceptance is determined largely by ethnic background.

RELATED ACTIVITIES:

Students may then be assigned to do research on inter-racial marriage -- statistics, miscegenation laws; to review books or movies dealing with it; or to take a poll of student opinion on inter-racial dating and inter-racial marriages.

TITLE: The Treatment of Old People

LENGTH OF ACTIVITY: Two days

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Treatment and behavior of people is often determined by the problems presented by the environment.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To understand why people in different cultures behave in different ways.

To gain empathy for the problems people face who live in hostile environments.

TEACHING TECHNIQUES AND ACTIVITIES:

1. On the sea ice, the Eskimos migrate from place to place, camping where they can find seals and then moving on. Winter travel is physically demanding; it is particularly hard on the old people, who must keep up, unaided, with the family.

2. The selection below indicates some of the problems created by such travel.

> When we spoke of Eskimo murder, Father Henry told me about a man now at Committee Bay who had come to him one day, and, after the usual tea and silence, had said to him suddenly:
>
> "I took the old woman out on the ice today."
>
> It was his own mother that he had driven out and set down at sea to freeze to death. He was fond of her, he explained. He had always been kind to her. But she was too old, she was no longer good for anything; so blind, she couldn't even find the porch to crawl into the igloo. So, on a day of blizzard, the whole family agreeing, he had taken her out, and they had struck camp and gone off, leaving her to die.
>
> "With God's help I hope in time to change these things, to soften some of their ways," said Father Henry; "but it is difficult. They live a hard life, and it is in all respects a material life. They would say, if they knew our words, that they had to 'face facts.' That man had indeed been a good son. You must have seen yourself how they look after the aged on the trail, running back so often to the sled to see if the old people are warm enough, if they are comfortable, if they are not perhaps hungry and want a bit of fish. And the old people are a burden on the trail, a cause of delay and of complication. But the day comes when, after years with no word of complaint, the young people deem the thing no longer possible, and they leave the old man or the old woman on the ice. The old people are told in advance what their end is to be, and they submit peacefully without a word of recrimination. Sometimes, indeed, they are the first to suggest this end for themselves."*

*From, **Kabloona**, Contran de Poncins, New York: Reynal & Hitchcock, 1941, pp. 149-150.

3. This dilemma of what to do with old people illustrates the conflicts that occur between family members, especially in times of bad weather and poor hunting. A man must decide between the conflicting roles of son, husband, and father. And old people, who are the weakest members of a family, face conflicts in their desire to live.

4. Although societies have guidelines for behavior, they do not cover every situation adequately. For some situations there is no solution that is satisfactory to everyone.

5. Listen to the Poem, **Hunger** (attached on later page). Ask students what is meant by the following lines:

That is what may happen to people.
We have gone through it ourselves
and know what one may come to, so we do not judge them.
And how should one who has eaten his fill and is well
be able to understand the madness of hunger?
We only know that we all want so much to live!

Why does the speaker in the poem say "we do not judge them"?

Do you think the Eskimos would feel it was fair for us to judge them?

6. Read the story of Kigtak (attached on later page). Give students an opportunity to talk freely about the story; they then can write about or discuss the following questions in small groups.

What happened to Kigtak?

What do you think about it?

Did Kigtak and Arfek have to act as they did? How else could they have acted?

7. It is important for the students to distinguish between their own and Eskimo attitudes toward Kigtak and Arfek. This is only the first step toward understanding other people. The next step is to try to understand the situation from the Eskimo point of view and why our attitudes are different from theirs.

8. Ask students what the other Eskimos thought of the way Arfek or Kigtak behaved. Did the other Eskimos intervene in any way or force Arfek or Kigtak to do something either of them didn't want to do? It is important here for the students to see that Arfek's treatment of Kigtak, although not condemned by other Eskimos, might not have been every Eskimo's choice of action in a similar situation. Each situation is different because of the individuals involved.

9. Discuss how we treat old people in our society.

What patterns are there in American families for taking care of people who are very old?

Is there agreement about the best way of taking care of old people?

Having strangers take care of our old relatives is accepted by our society. How might the Eskimo feel about this?

Describe a time when you had to choose between pleasing one person or another.

Do your parents ever have to choose between pleasing a friend and doing something that they believe is important or fight?

Have you ever had to make a decision when there was no clear right or wrong?

RELATED ACTIVITIES:

1. A class interested in role-playing might try the following scene: Three families are traveling together. After several hours, Kigtak has fallen behind. Arfek and two other hunters discuss what to do about this, giving reasons for their opinions.

HUNGER*

You, stranger, who only see us happy and free of care,
if you knew the horrors we often have to live through
you would understand our love of eating and singing and dancing.
There is not one among us
who has not lived through a winter of bad hunting
when many people starved to death.
We are never surprised to hear
that someone has died of starvation -- we are used to it.
And they are not to blame: Sickness comes,
or bad weather ruins hunting,
as when a blizzard of snow hides the breathing holes.

I once saw a wise old man hang himself
because he was starving to death
and preferred to die in his own way.
But before he died he filled his mouth with seal bones,
for that way he was sure to get plenty of meat
in the land of the dead.

Once during the winter famine
a woman gave birth to a child
while people lay round about her dying of hunger.
What could the baby want with life here on earth?
And how could it live when its mother herself
was dried up with starvation?
So she put it out and let it freeze.
Then a seal was caught and the famine was over,
so the mother survived.

That is what may happen to people.
We have gone through it ourselves
and know what one may come to, so we do not judge them.
And how should one who has eaten his fill and is well
be able to understand the madness of hunger?
We only know that we all want so much to live!

THE STORY OF KIGTAK**

In winters when seal hunting is bad, the Netsilik must be on the move all the time. Then the winter becomes very hard for everyone, especially for the old people. Families have different ways of treating their old relatives. There are helpful and sympathetic sons and sons-in-law, and there are hard-hearted ones. Either way, the fate of the old people lies in their hands.

The move from one hunting place to another is like a whole migration. Men and women have to take with them everything they own. True, they do not own much, but when clothing, sleeping skins, and tools are piled on the small sleds, there is no room for people to sit. In a long line the sleds move over the ice. Finally, when they arrive at an area where good hunting can be expected, they must find a place with deep, well-packed snow for building igloos. Only then can they stop and make a camp.

These moves are very slow. Very young children ride on the sleds, and their older brothers and sisters struggle through the snow to keep up with the group. The people who have difficulty are the tired old men and women bent with rheumatism. They plod along behind. No matter how slowly the group moves, they cannot keep up, and they do not arrive at the camp until long after the others -- sometimes not until the next morning.

I asked many people how old people were treated, and from all the questions I heard only one case that sounded like heartlessness. An old woman named Kigtak had a son-in-law named Arfek. When Arfek and his family moved camp, Kigtak was often left out on the ice in midwinter, dressed only in a thin inner jacket because she had no thick, warm outer coat. Even in bad weather she often had to sleep on the ice because she had not caught up with the others. They said about her:

"She was not dead yet, and life was still sweet to her."

I asked the people if they did not think that more care should be taken of an old woman. One man summed up the feelings of all the others:

"No one wishes harm to old people. We too may be old someday.

"There are many among us who think Arfek might take more care of his mother-in-law, particularly by giving her better clothes.

"But some excuse Arfek because he has been so unlucky in his hunting that he has barely enough furs for his wife and his children. He should take care of them first, for not only are they more closely related to him, but they have their lives before them. There is little future for a tired old woman.

"There are others who think that Arfek should let his mother-in-law ride on his sled. That would do his family no harm. And still others think that the least he could do is to go back for her when he has built his igloo. But then, if he has to be at the breathing holes the next morning at the proper time, probably he cannot travel back over the ice to save old Kigtak. He has to choose between helping an old person or getting food for his wife and children. This is how it is, and we see no real wickedness in it.

"Perhaps it is more surprising that old Kigtak, now that she is no longer able to care for herself, still hangs on as a burden to her children and grandchildren. It is our custom here that old people who can do no more in life help death to take them. They do this not just to be rid of life that is no longer a pleasure. They do it so they will no longer be such a trouble to their families."

*__Songs and Stories of the Netsilik Eskimos__, Edward Field, based on texts collected by Knud Rasmussen, Educational Development Center, Inc., Cambridge, Mass.

**From __A Journey to the Arctic__, by Knud Rasmussen, Educational Development Center, Inc., Cambridge, Mass. pp. 20-22

ART, ARTIFACTS, AND ACTIVITIES

TITLE: Eskimo Calendar

LENGTH OF ACTIVITY: One period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

1. The concept of time is interpreted differently by different cultures.

2. Western man's concept of time was arrived in much the same manner as in other cultures.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

1. The students will learn to think about time in terms of environment.

2. The students investigate western man's control over his environment as opposed to Netsilik Eskimo man's control over the environment.

TEACHING TECHNIQUES AND CLASSROOM ACTIVITIES:

1. Give the students the attached list of Eskimo months and their translations. One is Netsilik and one is Inupiat.

2. Ask the students to list our months and give each a name reflecting characteristics or events associated with that period of time.

3. What other differences are there between Alaska Native and non-Native as related to time?

Notice the deep awareness of the natural environment of the Netsilik. Compare this with those things that influence the students' choice for their month names.

NORTH ALASKAN ABORIGINAL CALENDAR – INUPIAT

JANUARY	
siqinaicaq taatqiq	"the moon of the coming sun"
izraaciaq taatqiq	"the cold moon"
FEBRUARY	
siginaasurgruk taatqiq	"the moon with a higher sun"
izraasugruk taatqiq	"the coldest moon"
MARCH	
paniksiqsiivik taatqiq	"the moon for hanging up seal and caribou skins to bleach them"
APRIL	
agaviksiuuvik taatqiq	"the moon for beginning whaling"
gurigiiliguvik taatqiq	"the moon for finding ptarmigan"

MAY

irniivik taatqiq	"the moon when birds and fawns are born"
qauqirivik taatqiq	"the moon when eider ducks have returned to the north"

JUNE

supplauavik taatqiq	"the moon when rivers commence to flow"

JULY

innauguvik taatqiq	"the moon when birds are being formed in eggs"

AUGUST (included in July or September)

SEPTEMBER

tinniuvik taatqiq	"the moon when young geese and brant fly south"

OCTOBER

nuliaavik taatqiq	"the moon when caribou rut"

NOVEMBER

uvluilaq taatqiq	"the moon of the short day"

DECEMBER

siqinrilaq taatqiq	"the moon with no sun"

NAMES OF THE ESKIMO MONTHS -- NETSILIK

Teritorkat Ameraerfiat - the moon-time when the younger caribou shed the velvet from their horns (end of August and September)

Aquiorwik - the moon-time when one can begin overland sledding, when ice forms on lakes, when meat is fetched home from the caches (October)

Sekingilot - the moon-time when the sun disappears below the horizon (November)

Kapisrak - the dark time (December and beginning of January)

Sekinaut - the moon-time when the sun reappears (last part of January)

Ikiarparwik - the moon-time when the sun rises higher in the sky (February)

Avungnivik - the moon-time when the young seals are born (March and April)

Nacialerwik - the moon-time when one can catch the young seals (May)

Kavasfik - the moon-time when the white downy hair of the young seals falls off (June)

Icavik - the moon-time when birds moult so they cannot fly (July)

Piaralet Icaviat - the moon-time when birds with young moult. Their moulting time is later than that of the others (end of July)

Ameraerfik - the moon-time when velvet on the horns of the bull caribou falls off (beginning of August)

TITLE: Contributions of Divers Cultures

LENGTH OF ACTIVITY: Two or Three classes

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Environment helps determine certain tool making traditions.

Differences in environment cause people to seek differing solutions to their problems.

Time spent in creating artifacts provides an opportunity for students to express themselves and to interact with others.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To recognize the inter-relationship of culture and technology.

To understand through the creation of tools that there is no such thing as a "primitive" or "backward" culture.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Have students bring in various kinds of raw materials to create tools: rocks, sticks, bones of various sizes and compositions (all materials used must be obtained by one's own wits, using no modern technology, i.e., no knives, guns, strings, thongs, etc.).

2. Divide class into groups of three, each group making three tools. (A tool for our purposes is defined as objects that perform useful work by modifying the physical and social environment.)

3. Bring in tools from various hunting-gathering cultures.

4. Discuss the tools, bringing out reasons for the differences and similarities and how these may depend upon the environment and materials available.

5. Read "The Tools of Stone Age Man", pp. 101-121, in **Early Man**, a volume of the Time-Life Nature Library, written by F. Clark Howell.

6. As a concluding exercise have groups make three additional tools representing three different hunter-gatherer societies from three different environments (one culture should be Alaskan). Have groups present tools to class.

7. Follow up with discussion and display of artifacts.

8. An interesting topic for discussion -- Do animals use tools?

RESOURCES:

Origins of Humaness, Anthropology Curriculum Study Project, MacMillan

Early Man, Time-Life Nature Library Series, F. Clark Howell

The Forest People, Colin Turnball

National Geographic Magazines contained articles of hunter-gatherer societies.

Films:

F 1387 **The Desert People**

F 1582 **The Bushmen of the Kalahari**

RELATED ACTIVITIES:

Use anything like a toy, clothing, shelter to develop a unit similar to the unit on tools.

TITLE: Designing a Tool

LENGTH OF ACTIVITY: Two days

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Environment helps determine certain tool making traditions.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To understand through the creation of tools that there is no such thing as a 'primitive" or "backward" culture.

To become first physically involved in the properties of materials, and then to solve the problem by designing a tool.

To solve a problem in a creative way.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. In this exercise the student is asked to solve a technological problem analogous to the problems faced by native Alaskans in the past.

2. In making a tool, the student should go through several steps, any one of which presents several choices;

The problem must be defined.
A method of solution must be chosen.
Appropriate materials must be selected and modified to fit their eventual use.
The completed tool must be tested in the problem situation.

3. As an introduction it may be necessary to get students to consider the properties of materials before making the tools. To do this, give each student a piece of paper, a tongue depressor (or wooden coffee stirrer or soda straw), and a piece of string about one foot long. (Keep in mind that Eskimos also make tools with three materials which are roughly analogous to these: skin/paper, bone/tongue depressor, and sinew/string). Ask students, either individually or in pairs, to join any of these three materials in some way and then to explain to someone what **properties** of the materials allowed them to be put together in that way.

Example:

Joint - tongue depressor stuck through paper; string tied around tongue depressor.

Properties - tongue depressor is hard and semirigid; paper is thin, and easily torn; string can be bent without breaking.

4. Materials and their Properties (for your information):

Tongue Depressor:	Paper:	String:
is semirigid	is flat	is round
can be burned	is thin	is long
is light orange	can be manipulated	is thin
is flat	(easily folded,	is flexible
is straight	creased, scored,	can be cut
is long	rolled, torn,	can be unraveled
is hard	crumpled, written on)	doesn't stretch much
is thin		is pretty strong
has round ends		
will break easily		
will float		

5. Now that the student's have focused on the properties of the materials, they should select one of the following projects. They should decide how to approach the problem, select additional quantities of the three materials, and assemble a tool that they can demonstrate to a group or the whole class (at least half a class period will be needed for this part of the lesson.)

Problems:
- Make a gift for a friend that will make him happy
- Make something that makes a pleasing sound
- Make something to help you pass the time.

6. Be sure to make available to the student's additional quantities of paper, tongue depressors and string.

RELATED ACTIVITIES:

1. Ordinary paper has properties that allow it to perform surprising functions. Students can try to do one of the following with a sheet of paper:

- Hold up a brick
- Make a high tower
- Make a decoration

2. Tools help man obtain and prepare the food he eats. In America we have many tools for this purpose - knives, forks, pots, can openers, stoves, and many others. Using any available materials, the students can try to invent a tool which would help solve one of the following problems:

- Peel an orange
- Keep hands clean while eating jam
- Carry two uncooked eggs home from school and back.
- Keep six crackers from breaking
- Keep a pat of butter from melting.

TITLE: Designing a Sled

LENGTH OF ACTIVITY: One period

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Given different environments, men attempt to solve problems in different ways.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To understand the problem of devision of labor among the Eskimos.

To solve a problem utilizing common materials in a new way.

TEACHING TECHNIQUES AND ACTIVITIES:

1. At the fall fishing camp the Eskimos make a sled to travel to the sea ice camps. Traditionally this is men's work.

2. Ask your students to list some of the requirements the sled must fulfill.

Last for the whole winter.

Be either storable or disposable when the spring comes.

Be strong enough to carry the small children and all of the family's belongings.

Slide smoothly over ice and snow.

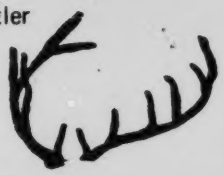
3. Divide class into groups and give each group a sample of six materials used by the Eskimos every day (copy of sample on following page). These include:

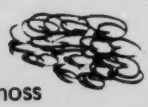
thong

tent

fish

caribou antler

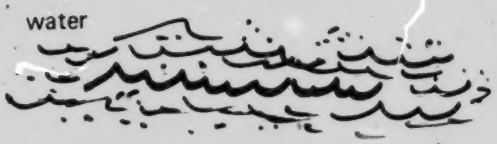




moss

caribou bones

water



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Explain that these are the materials the men use to make a sled. Each group should devise a way of making a sled that uses all these materials.

4. After students have described how they would make the sled, explain the manner in which the Eskimos make the sled:

a. To build the sled, the men first shovel clear an area of river ice, spread the tent out flat and cut it in half. They tie the ends of the rolled halves of the skin with thongs and lower them into the water through a hole chopped in the ice. The thongs are looped around a digging stock so the skins cannot be lost in the river.

b. After a couple hours, the soaked skins are hauled out of the river and unrolled. Then some large fish are split in half, and then laid shingle-fashion along one side of each section of skin. They roll the skins tightly over the fish and bind them with sealskin thongs. Then they stamp on the rolls to flatten them so they are oval in cross section. The ends of the two long rolls are turned up in one direction. A hour later the new sled runners will be frozen solid.

c. Caribou antlers and leg bones are used as crosspieces between the two runners of the sled. The sealskin thongs are removed, the runners are stood on edge and then the crosspieces are laid at short intervals along the length of the sled. The crosspieces are bound tightly to the runners with the sealskin thongs that were used to shape the runners.

d. This moss is pounded until it is pulverized, then mixed with dry snow. It is then pushed into a hollow in the river ice and dampened with water. The resulting sludge is applied in a thick layer to the underside of the runners. It is smoothed and "tied" by hand and then left to freeze hard. When the sled-runner coating has frozen, it is further smoothed by a knife. To finish the runner, the Eskimo men spew mouthfuls of river water out onto a mitt of polar bear fur and quickly apply the moisture to the runners. This gives them a glazing of smooth ice that will make the sled slide easily over the snow.

5. When concluding this lesson, keep in mind that the Eskimos have limited resources and therefore waste nothing. Thus, in the spring (May), when the days get so warm that the sled begins to melt, mention that the Eskimos take the sled apart, break up the bones and eat the marrow, eat the frozen fish or feed it to the dogs, sew together the skin from the two runners and again have the tent skin in time to begin using it for their summer homes.

TITLE: A Comparison of Native Art Styles

LENGTH OF ACTIVITY: Eight to nine days

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Art is a reflection of a culture.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To develop an appreciation for various types of art.

To aid the student in realizing that people subscribe to different viewpoints concerning works of art.

To provide opportunities for students to express themselves via various art forms.

To encourage creativity and self-expression through art.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. This lesson should be preceded by a thorough class discussion of the Athabascan, Aleut, Eskimo, Tlingit, Haida, Tsimshian, and Early White Man's culture.

2. **Day 1**: Field trips should be made to local museums (Fine Art Museum, Jonas Brothers Museum) to view art works from various cultures so that the student will be able to discuss them in light of the customs of the areas.

3. **Day 2**: The second day should be spent in discussion of the field trip.

a. Divide the class into seven groups, assigning each one of the following Native cultures: Athabascan, Aleut, Eskimo, Tlingit, Haida, Tsimshian, and Early White Man.

b. Classroom resources from library and I.M.C. should be utilized by groups in analyzing their respective cultures.

c. At end of period, have a spokesman from each group summarize the following points:

What did you see?
How is their art a reflection of their culture?

4. **Days 3-8**: As a follow-up activity, various Native art mediums could be used to provide an opportunity for students to express themselves creatively. These activities should involve the demonstration and actual participation by students working with Native materials. Wherever possible, Native students in the schools should be utilized to demonstrate art forms, but if necessary, outside resource people could be used. A small supply of ivory, wood, silver sheets, soapstone, and cotton fabric should be acquired for student and demonstrator use.

Suggested art forms include the following:

a. **Print-making**: Prints can be easily made using wood cuts as blocks, rice paper, and printing inks. The basic method should be thoroughly explained so that students may actually try a simple print using either a lineoleum or wood block.

The differences between Canadian and Alaskan Eskimo prints should be explained with emphasis on styles and sizes. This should allow students to discern different approaches taken by similar peoples.

b. **Woodworking**: This should consist of demonstration on the use of Indian tools such as knives, adzes, and patterns. The typical products in various completion stages should include mural, dishes, poles. Finishes, primarily acrylic paints, should be discussed showing basic colors utilized for specific parts.

c. **Silver Work**: Silver jewelry making methods should be demonstrated first by using sheets of silver. Cuts forming designs on the sheets will be shown through actual operation of a jewelry saw. Sodering, filing, and simple polishing should be demonstrated. Other methods in simple jewelry making should include forging and casting. A small exhibition of finished jewelry should conclude this activity.

d. **Ivory Carving**: Ivory carving is a widely used art medium practiced in both prehistoric and contemporary times by nearly all northwestern coastal peoples in areas where walrus migrate. The process of using ivory should be explained from the initial walrus kill to seasoning to actual carving. The basic elements of ivory, such as the core and outer layer should be explained. Then the ways that the ivory is used should be shown -- how animal figures are developed and how small scraps may be utilized. Various techniques including such things as sawing, filing, chiseling, engraving, sanding, polishing, and inking should be demonstrated.

e. **Soapstone Carving**: Soapstone carving is similar to ivory carving in techniques except that it is softer. Since it is basically a carving style that originated in Northern Canada, this presentation should allow students to become more familiar with styles of Eskimos outside Alaska.

f. **Sewing**: Since fur is so expensive, cotton fabric should be utilized for students to work with. Demonstrator should discuss fabric selection, pattern making, and actual sewing methods.

DRAMA, MUSIC, POETRY, AND PROSE

TITLE: Drama as a Cultural Tool

LENGTH OF ACTIVITY: Adaptable (at least three periods)

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

The brotherhood of man is better understood through participation in a drama with a human relations theme.

Drama is an art form used to demonstrate the values held by a culture, specifically the concept of what is beautiful.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To provide an opportunity for students to better understand brotherhood through participation in a drama with a human relations theme.

To demonstrate to the audience a positive human relations concept.

TEACHING TECHNIQUES AND ACTIVITIES:

1. Several activities may be adopted from the following materials:

a. Using the Play, **Taking a Wife**, the students may act it out with a day of preparation before presenting the play.

b. Using the story, **Inupiat Suuvat?**, the class may write their own play.

c. Or, the students may write their own play combining various poems and songs they have gathered from other sources. (See the poetry unit and the bibliography at the end of this guide.)

2. If **Taking a Wife** is selected, the following preparation should be made:

a. Decide who will take each part:

BOYS

1st Storyteller

Yukaq, a fine hunter and the hero of the play.

Nanuqaq, Yukaq's younger brother.

Acurunaq, the boys' stepfather, not a fine man.

Nanok, the father of Qirvan, and not much of a hunter.

Makllak, Nanok's brother, another older man, and also not much of a hunter.

GIRLS

2nd Storyteller

Qirvan, a pretty, shy girl.

Acaqaq, Qirvan's mother, wife of Nanok.

Piuneri, Yukaq's old mother

Qallqaq, a girl in Yukaq's camp.

b. Have the actors read through the play once. On the second time through, each actor should underline his name with a red crayon every time it appears, so he will be able to read the script easily when he finally appears in the play.

c. Rehearse the play with action once or twice. During the play, the two Storytellers describe what the actors are doing when there is no conversation. The actors should listen carefully to the Storytellers to be sure they are doing the right thing at the right time. And the Storytellers should make sure the actors have finished each action before going on.

d. Props:

a blindfold.

Some books wrapped in a scarf to use as a catch of fish.

Some coats or jackets to use as caribou skins.

e. Setting the stage:

The first scene takes place in an igloo. Decide where the tunnel will be, and remember to crawl when you go through it. Decide where the sleeping platform will be. You can use a low table or chairs for the sleeping platform if you want.

The second scene takes place in a tent. Decide where the entrance will be. You won't need any "furniture" here.

f. A possible presentation of the play may be to an elementary school or another class.

There are several ways in which this play could be performed:

a. Straight play-reading, with children seated in front of the class.

b. Radio play with sound effects. This could be put on tape and sent around to other classes.

c. Walk-through with children reading from scripts.

d. Pantomime. A group of children reads the script while another does the acting. This is useful when there is a wide diversity of reading ability in the class.

e. Two different groups could prepare the play and present it to each other.

f. Some children might enjoy adding lines to the play to expand it, or they might like changing the ending. The play could then be performed in any of the ways suggested above.

TAKING A WIFE

Scene One

1st STORYTELLER:

The play you are about to see really happened, and so it is called 'Taking a Wife or How Yukaq Got Qirvan, the Girl He Really Wanted.'

The first scene takes place in a hut in the middle of winter. You have to imagine this: it is very dark outside and the wind is whipping around the hut and blowing snow everywhere. The people are happy to be inside where there is a blubber lamp and it is warm

There by her lamp, keeping it well tended, is an old lady named Piuneri. She lost her husband a while ago, and she has a new one. You'll hear more about him later.

Piuneri has two sons. The older one, Yukaq, is sitting on the sleeping platform. Yukaq is the hero of this play. Sitting next to him is his brother, whose name is Nanuqaq.

Listen to the song Piuneri sings and you will know why she is a contented old lady.

PIUNERI:

Life is not as bad as it could be,
All things considered.

I have my little boys to hunt for me,
And my boys are not so little anymore.

My boy Yukaq is quite a hunter,
Quite a walker.
In the summer we live in a place
Where the caribou don't come to us,
So my Yukaq puts on his boots
And goes to the caribou.

And when he comes home,
My Yukaq is loaded down with caribou skins,
And I can see I have my sewing work cut out for me.

1st STORYTELLER:

Now watch and see how **good** your hero Yukaq is to his mother. She has taken a new husband, a mean old man named Acurunaq. Here he comes into the hut now. (Acurunaq comes in.)

ACURUNAQ:

Eh, woman, give me something to eat!

PIUNERI:

Yes, my little husband, as soon as it's ready.

ACURUNAQ:

I don't mean as soon as it's ready, I mean **right now**!

1st STORYTELLER:

And with that, the stepfather gives poor Piuneri a kick.

Why do we show you this unpleasant scene? Because it has happened over and over, and Yukaq is angry. After the old people, Acurunaq and Piuneri, go to sleep on the platform, Yukaq talks to his brother Nanuqaq.

YUKAQ:

I would like to let that old man know he can't treat my mother that way -- hitting her and scolding her for no good reason. Maybe **some** women deserve a good punch from time to time, but not my mother.

NANUQAQ:

But what can **you** do?

YUKAQ;

Somehow I've got to find a way to tell the old man who's in charge here.

1st STORYTELLER:

Now imagine there are a lot of people around -- the whole camp. Imagine we are in the great igloo and people are playing games. This game is called hide and guess. Yukaq gives a blindfold to his stepfather, Acurunaq.

YUKAQ:

Here, old man, let me tie this tight, so not even a slippery **weasel** could see out of it.

1st STORYTELLER:

The brothers have worked this out between them. First Nanuqaq comes up to Acurunaq and slaps him on the shoulder. Then Nanuqaq jumps out of the way. Acurunaq feels around in the air, trying to find the person who hit him.

ACURUNAQ:

Who was that? It came from over here but -- no, nobody here.

1st STORYTELLER:

Now young Yukaq comes forward and gives Acurunaq a good swat. Acurunaq reaches out and grabs Yukaq.

ACURUNAQ:

There! I've caught some bear now!

1st STORYTELLER:

But Yukaq grabs the old man back and holds him.

YUKAQ: Did you catch a bear old man, or did the bear catch you? Who do you think it is?

ACURUNAQ:

It's the strongest man I ever met, for sure.

1st STORYTELLER:

And all the people are laughing at old Acurunaq for being so weak.

Finally, Acurunaq struggles free of Yukaq and tears off the blindfold.

ACURUNAQ:

There! Was it you Yukaq? You who made the people laugh at me for being old and weak? My own stepson?

YUKAQ:

So I guess now we know who's the strongest and who gives the orders, don't we? Did you hear me, Acurunaq?

ACURUNAQ:

I hear you, my lovely little stepson.

1st STORYTELLER:

Now we can look at the way things are going between Acurunaq and Piuneri after the game of hide and guess. Acurunaq is in a bad mood as usual. Piuneri is sitting by her lamp. Yukaq is there, watching carefully.

ACURUNAQ:

Eh, woman! I'm thirsty. Give me a drink of water!

PIUNERI:

Yes, my little husband, as soon as I can.

ACURUNAQ:

I said now!

YUKAQ:

Well, look at the fierce old man who has to show his strength by being mean to an old woman. Remember who's the strongest around here, Acurunaq.

1st STORYTELLER:

And Acurunaq knows what Yukaq means and he says--

ACURUNAQ:

Don't hurry yourself, my little wife. I'll have my drink whenever you're ready.

1st STORYTELLER:

So now you know why Yukaq is our hero. He is a good man. But now a much more serious problem comes up for this family. One day, when winter is almost over, Yukaq starts talking to his mother.

YUKAQ:

I've made up my mind. I'm ready to go.

PIUNERI:

Where are you going, my son?

YUKAQ:

I'm going south to get my wife.

PIUNERI:

You mean Qirvan?

YUKAQ:

Yes.

PIUNERI:

Are you sure you want to go so **far** to get a wife? It will take you **months** to get to where Qirvan's living now.

YUKAQ:

Qirvan is the girl who was promised to me when I was a little boy, and I'm ready to marry her now.

PIUNERI:

That's a long way to travel just for a woman. And who knows if Qirvan is still pretty?

YUKAQ:

I can tell you don't want me to go away.

PIUNERI:

I didn't say you shouldn't go. I was just thinking that it would be better if you stayed.

YUKAQ:

Why?

PIUNERI:

Who's going to hunt and care for me, Yukaq?

YUKAQ:

I'll leave Nanuqaq with you.

NANUQAQ:

Oh no you won't. I'm going traveling with you.

1st STORYTELLER:

Piuneri is pretty upset about both of her sons leaving her at the same time. So what does she do? Take a look. Piuneri gets up and goes out of the hut; and soon returns with a neighbor girl, named Qallqaq. This Qallqaq is a nice girl, a fact which Piuneri wants her son to know.

PIUNERI:

Here, Qallqaq, sit next to me. What **lovely** sewing on your clothes. You couldn't have done that sewing yourself, not a **pretty** young girl like yourself.

QALLQAQ:

Yes, I sewed this myself.

PIUNERI:

You hear that, Yukaq? You see how **well** Qallqaq sews?

YUKAQ:

I see.

PIUNERI:

It's hard to believe a pretty young girl who knows how to sew is without a husband. Why don't you have a husband, Qallqaq?

QALLQAQ:

One has been promised to me, but he lives a long way away.

PIUNERI:

And yet you are a happy, pretty, good-sewing little girl, laughing all the time and helping your mother. What a **wife** you're going to be for some happy hunter!. Do you hear what I say, Yukaq?

YUKAQ:

I hear you. I think Qallqaq ought to keep to her promises. And I think that very soon I will be traveling south.

PIUNERI:

Just to marry that ugly, little, skinny, unhappy Qirvan?

YUKAQ:

Yes, just for Qirvan. She was the girl who was promised to me.

1st STORYTELLER:

So, you can see that Yukaq's mind is made up. In the second scene you will see how things are going for Qirvan in the south.

Scene Two

2nd STORYTELLER:

Now we are moving a long way off. It is fall now, when families live along the rivers.

Here is a tent. Inside are a pretty, shy girl named Qirvan, and her mother, whose name is Acaqaq.

ACAQAQ:

I've got itchy fingers.

QIRVAN:

Why is that?

ACAQAQ:

My hands feel like they would like to be sewing something.

QIRVAN:

I know what you mean. My hands feel the same way.

ACAQAQ:

But your father and your uncle didn't get any caribou this year and we aren't going to have a thing to wear this winter. You know the saying?

QIRVAN:

Yes: Quick hunter's feet in caribou time, quick women's fingers in the fall, or no new clothes in the winter.

ACAQAQ:

If only we had some **strong** young hunters!

2nd STORYTELLER:

At just this moment, Qirvan's father, Nanok, comes into the tent. Behim him is Qirvan's uncle, Makllak.

NANOK:

Were you talking about me? Did I hear you say "strong young hunter?"

ACAQAQ:

That wouldn't be **you** would it?

NANOK:

No, my little wife, it's true. But, Makllak and I did get a nice fat bunch of fish. Here.

ACAQAQ:

Very nice. But you're going to look funny this winter in a coat made of fish skins.

NANOK:

From what I've heard, fishskin coats aren't very warm.

MAKLLAK:

Eeee! I can already feel how cold I'm going to be.

NANOK:

You know what the trouble is, brother.

MAKLLAK:

Of course I know, brother. You and I are getting **old**. What we need is a **young** man who can hunt for us. One excellent hunter needed.

NANOK:

But bad luck has given me no sons, just that one useless girl over there!

MAKLLAK:

Now wait! Let's offer that useless little niece of mine to some excellent hunter from around here. Then you won't have to feed Qirvan, and your new son-in-law can take care of all of us in our old age.

QIRVAN:

That plan wouldn't work.

NANOK:

Why not, my darling daughter?

QIRVAN:

Because I am never going to get married.

ACAQAQ:

She's a shy girl, Nanok. She doesn't want to leave me.

NANOK:

Qirvan will be the luckiest girl in the world when she gets away from **you**.

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ACAQAQ:

Your plan won't work, my little husband. You've forgotten that when Qirvan was born we promised her to a little fellow named Yukaq.

NANOK:

Ah yes. But Yukaq isn't here, and he's still too young to be the hunter we're looking for. And he's probably forgotten little Qirvan.

MAKLLAK:

And how can we be expected to remember a promise when we are in danger of freezing to death in the winter?

ACAQAQ:

A promise is a promise.

NANOK:

But you can't keep a promise once you've been turned into an icicle.

2nd STORYTELLER:

And so they continue to argue day after day. Things get more and more serious. Qirvan's family don't know that Yukaq and his brother are on their way to them, crossing the tundra, every day getting a little closer, hunting as they come.

One evening Nanok hears his dogs barking outside -- OOOW ROWLF -- and so Nanok himself gets up and looks out.

NANOK:

Two men coming. I don't recognize them. They look like little hills, both of them, they're so weighted down with something.

2nd STORYTELLER:

And so, a little while later, in comes Yukaq, followed by his younger brother, Nanuqaq.

YUKAQ:

Nanok, my future father-in-law!

NANOK:

I don't think I know you, young man.

YUKAQ:

I'm Yukaq, the man who's going to marry your daughter.

NANOK:

Oh, yes, of course. Please excuse me. It has been many years, and you've gotten much bigger, Yukaq. You've grown quite large.

YUKAQ:

Brother, there is Qirvan, who is going to be my wife. What do you think?

NANUQAQ:

I think our trip was worth it.

NANOK:

Wait, Yukaq. Things have changed a little bit since we saw you last. I'm afraid Qirvan is no longer free.

YUKAQ:

Is she married to somebody else?

NANOK:

Well, no. But she's no longer available. She's going to marry a big hunter.

YUKAQ:

And I've been traveling six months to get here. And waiting for Qirvan for years.

MAKLLAK:

We're sure it must be a great disappointment to you, Yukaq.

YUKAQ:

Do you mind if we stay overnight?

NANOK:

Of course not. Stay as long as you want -- two days, even three days if you want.

YUKAQ:

Come on, brother, let's bring our things inside.

2nd STORYTELLER:

And very sadly, Yukaq and Nanuqaq go outside.

NANOK:

Eh, brother, I think I smell something I haven't smelled in a long time.

MAKLLAK:

I smell it too!

ACAQAQ:

It smells like caribou skins.

2nd STORYTELLER:

And then, Yukaq and Nanuqaq come back inside with their arms full of --

NANOK:

Where did you get these, Yukaq?

YUKAQ:

On our way here we stopped and hunted from time to time.

MAKLLAK:

Brother, I've been thinking --

NANOK:

So have I. Yukaq, nothing could make me happier than for you to marry my girl, my own **precious** Qirvan.

MAKLLAK:

And if your younger brother hunts as well as you do, we can find a girl for **him**, too.

YUKAQ:

But you just said --

NANOK:

I was joking, Yukaq. You know I am a man who keeps promises. If Qirvan was promised to you, she is still yours. I would **never** go back on a promise. Take her, my boy!

QIRVAN:

But I'm not getting married. I'm going to stay here with you.

ACAQAQ:

Don't be silly. When a hunter like Yukaq with so many caribou skins offers to marry you, you accept!

QIRVAN:

I don't want to live so far away from you, Mother.

MAKLLAK:

Now here we have a serious problem. The girl does not want to marry. And even if she does marry, her husband will take all those lovely skins away and **we** will be as cold as we were to begin with.

NANOK:

Yes, a serious problem.

MAKLLAK:

This is a fine place to live, Yukaq. Good fishing, plenty of caribou, at least for a fast-footed young hunter like you. Why don't you settle down here?

NANUQAQ:

Our poor old mother is waiting for us at home. She needs us to hunt for her.

QIRVAN:

And I'm still too young to leave my mother.

ACAQAQ:

And as you can see by the rags we're wearing, we need a hunter here, too.

YUKAQ:

Well, if Qirvan really wants to stay with her mother, I am willing to stay for a while. My brother is as good a hunter as I am. He can go home and I will hunt here.

2nd STORYTELLER:

And that's how it was decided. Nanuqaq went home to his mother and took care of her. Nanok and Makllak got their winter coats. Qirvan got to stay with her mother. And -- oh yes -- Yukaq got the girl he really wanted for his wife.

I won't tell you they all lived happily ever after, since this is a true play and not a fairy tale. But for a while everyone was pretty pleased with the way things turned out.

THE END

INUPIAT SUUVAT? -- WHENCE THE ESKIMO?

Where Do Eskimos Originate?

Where have Eskimos come from? No one knows.

All that we can do is guess where the Eskimo people have originated. Maybe the Eskimo came from Mongolia, travelling through Siberia and across the Bering Sea. Maybe this is how the Indians also came to America.

An Eskimo story which is known to Eskimos living in different places tells about people travelling Eastward. Michael Kayutak tells about the story that Utukkagmiut people have.

The Eskimo probably began from the other side yonder from the land of Mongolia, because they were warring against each other. And, in this direction, they fled to this side. They crossed to this land.

Though they came to this side, they did not settle because of fighting. Those people, who were trying to be good, in order to live peacefully, fled from place to place coming this way. And the people were scattered, populating the sea coast.

The Utukkak people, from time immemorial, were many. Therefore, some Utukkak people went away from their tribe, wanting to settle down in a land where there is no war, travelling to places Eastward.

When they departed from that Utukkak tribe, they settled at a place called Pirjuksragruk. It is not known how long they remained there. Having lived there for some time, they again travelled Eastward. When they stopped somewhere in the east, it is not known where they settled. After having stopped for some time, they started travelling again Eastward. Finally, after some time, they found the land where they wanted to live -- probably Greenland.

When Knud Rasmussen came from the east, from Greenland, in 1924, his lady worker said that her ancestors had been Utukkagmiut people. Old time people speak like this. (Knud Rasmussen was an anthropologist who sledded from Greenland to Alaska accompanied by Greenlandic Eskimo.)

Eskimo Hunters Before White Men Came

In former times, Eskimo who lived here in Alaska didn't know white people or God.

How did they hunt? They didn't have good equipment, but they had bows and spears, and nets, and snares. For ducks they had bolos, and for walrus spears. For whales they had harpoons with three floaters attached, speared them and sang songs.

When they killed a whale, they were thankful. Then poor people and dogs who were hungry during the winter were thankful, getting more than enough to eat.

(The toggle-type harpoon head which Eskimos have always used is a good invention. Anthropologists regard it as the most complicated device invented by ancient people anywhere.)

When the old-time Eskimos had no rifles, they had to hunt animals by being smart. They knew the animals' ways, and being clever, they fooled animals and killed them.

Killing Polar Bears Without Weapons

This is how they killed a polar bear when they had no weapon. They knew that the polar bear must stand up on his hind legs before he could attack a man. So, when the polar bear would stand up like this to grab the hunter, the hunter would run through his legs, getting behind the bear. The bear would get down and charge the hunter, but when the bear would stand up to attack, the man would again run between his legs. After the hunter does this many times, the bear would become tired and the hunter would kill him.

Walrus Hunting

Those old-time Eskimos really knew how to catch walrus. They knew that walrus will help other walrus, and carefully look after their young. So, they outsmarted them thus.

The Utukkagmiut people would travel by umiak to the walrus. And when they saw a herd on the ice, they went to it, it being a suitable and good herd. When they had gotten out of the umiak, they harpooned two babies which could not escape because the two harpoon lines were tied together. Then they killed adult walrus, using these two young ones as a trap, since they were crying and the adults would try to help them. Having killed walrus, they then butchered them. Having finished butchering, they paddled home. The women were very happy.

Ugruk Hunting

Michael Kayutak also tells how old timers were good, patient hunters. Their skill in crawling up on seals and ugruks (sleep on ice) is known by this story.

A man would crawl up to an ugruk and he could get so close that he could warm the ugruk's skin with his hand while not actually touching it, causing the ugruk's skin to move. Then the man, having first warmed the ugruk's skin thus, harpooned it. The man immediately killed the ugruk. He really could get close.

Another story showing some old timers' cleverness, patience and endurance is this one told by M. Kayutak.

In winter a man would go out in search of caribou, and seeing some, he would go toward them. When he was close, he would let them see him. When they see him, they flee. He chases them, yelling. The caribou begin turning, finally running toward the hunter. The hunter stands still. The caribou come toward him running. The caribou, leaning toward the hunter, circle him. And then he starts following them.

All day he drives them to his home. When the caribou get hungry, they continually try to eat. Finally, the man starts throwing his mitten at them to keep them moving. He reaches his place with the caribou and kills them. He has a lot of meat when he butchers them.

The old-time Eskimo worked together to get lots of meat. Elijah Kakinya tells how caribou were driven into corrals where they were trapped, and so easy to kill. The caribou were chased into a lake by men and women. Scarecrows were used. The caribou thinking they were people, would go into the lake. Then hunters in kayaks stabbed the caribou while they were in the water.

Other old-time Eskimos drove the caribou into a corral. The corral was walled by either rocks, willows, or ice, having openings in the walls, and snares in the openings. After the caribou were in the corral, the entrance was closed by willows. Those that tried to go through the openings were snared. Thus, all the caribou that entered the corral, which were not snared, were shot with arrows. The people were happy. They would not be hungry. And they would have good skins for mattresses and clothing.

Snares and Traps

The old-time Eskimos snared caribou and sheep. One man would sometimes snare 40, 20, or 30 animals. Old timers knew how to set snares well for each animal. They also snared ptarmigan and geese.

They had different kinds of traps for trapping fox, bear, and wolverine.

They also killed animals by freezing a bent baleen inside of meat. When the meat melted in the stomach, the baleen straightened out and punctured the animal's stomach, killing him.

Sharing

Old-time Eskimos were generous. They shared meat when they hunted together. When they caught a whale, they shared it like this, says Floyd Ahvakana. The umialik got most, but he had to sponsor a feast. A good Umialik also gave to those people who had no food and came begging.

Even when people had very little food, they still shared what they had. Sometimes people would be hunting inland during the winter. They would have no food. Going hungry, they would try to stay alive with ptarmigan, snaring them with those sinew snares. In the community house they usually ate, sharing the ptarmigan. A very little bit would be a man's share, a length of leg, or maybe one-half a ptarmigan's head. Another would have one wing. Furthermore, the breast of the ptarmigan was cut up small. All of the ptarmigan being cut into small pieces, they shared it among the community- house-people. And then, when they had eaten, they went home. The next day they would do the same, when they get few ptarmigan.

Trading

Old-time Eskimos had to work hard to live. They always had to be working. The men hunted all the time. The ladies scraped skins, made oil for stone lamps, and saw to the preparation of seal pokes, after drying the meat.

But sometimes they travelled to meet and feast with other people.

Barrow & Point Barrow People

To the inlanders would go Barrow and Point Barrow people in summertime, to trade with the inlanders, taking with them oil and weapons, travelling by umiak. And the inlanders would travel down the river, having skins, fox, caribou, wolf, and wolverine. They traded their items with each other.

When the trading was completed, they played games and enjoyed themselves. When it was over, the coastal people went home to their land.

In wintertime, the coastal people used their purchases to make clothing from caribou skins, and the inland people in winter used their trade items received from the coastal people, weapons and oil. Each group was thankful for the other.

Utukkak People

Those who lived inland always travelled, hunting caribou. And when they moved to the sea coast, they got walrus and other animals, storing oil in pokes for food when they returned inland in the wintertime. Some summers, when they were at the sea coast, strangers, Point Hopers, would come, travelling along the coast. They always enjoyed being together, eating and dancing and playing games together. They were always happy.

Then, when it was over, they all parted. The Point Hope people returned to their land. The Utukkagmiut went inland. Thus, each group went.

Living Ways and Houses

Old-time Eskimos were hard working, patient and good hunters who were fearless and generous. The ladies worked hard too. When they sewed, they used needles made from bone, or ivory. They used sinew for thread and a thimble made from ugruk skin.

Those women made diapers thus. They sewed seal skin, pleating it (around edges) with caribou to make it soft and warm. And then they tied it on with something. When they have tied it on, they fill it with "tundra- cotton." Having diapered the baby, they could back-carry them.

"Tundra-cotton" grows on the land and is soft and warm. In summer, women gather it, dry it, and preserve it in pokes.

Often, past times were very difficult. When there was no food, or when they were travelling, a woman, when she had a baby, would abandon the child, so that it would not give her more trouble. In those times, when a woman would have a baby, her husband would build a snow house some distance away. And then to that place would go the woman, being alone during birth, her husband never going there.

Their heating was by stone lamp which was lit outside and warmed the snow house when placed inside. The snow house had a floor of willows and caribou skins, fur facing up and fur facing down.

The women also made their own pots. Sometimes they made them from wood. Sometimes they made them by mixing clay, feathers, and blood, drying them in the sun and then in the fire.

They boiled meat by stones. After heating stones in fire, they put these in the pot of water. When the water boiled the took the stones out and put meat in. After doing this two or three times, the meat was ready for eating.

They roasted meat and fish by having flat stones standing beside the fire being held by forked sticks stuck into the ground. Old-time Eskimos had many ways of preparing food for eating. Point Hope had good ice cellars, and good whale meat.

Point Hope People

This community's land is good. Point Hope is first to go whaling. And ducks arrive there first and ugruk too. That land is very good, having mountains. It is a pleasant land.

In times past, people say that from here, from Barrow and Point Barrow, in winter, they travelled by dog team to Point Hope. Things that are scarce here they want

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to trade, each wanting to buy what is scarce in his village. They are always happy. Old timers say that Point Hope's stored meat is very good, the whale meat that is stored in their ice cellars. Those people preserved their food tastily.

This is the way the Point Hope peoples' cellars are. When it is empty, they clean it, cleaning it thoroughly when it is about whaling time. And the boat captain, when he catches a whale, the women first put the maktak into the cellar, putting it around the cellar corners so that no water can come in. And inside that, they put the whale meat. And when they have put all the meat in the cellar, they cover it with maktak.

When they have finished whaling, they start to hunt ugruk, and rolls of meat they place there on top of the whale. Then they go to the land for the entire summer. And when Autumn comes, they return to Point Hope, and opening their cellars they eat whale meat and maktak all winter. It is very delicious. All winter long women fetch meat from the cellars.

Old Timer's Houses

Old time Eskimos had very good houses. The houses were very warm because the sod was good insulation. And, having a tunnel entrance through the floor, the cold air would not come up into the house. Cold air does not rise but warm air rises so the cold air stayed in the tunnel. The old- time houses were well made.

In winter, when inland, old timers had a good warm tent called itchalik. The itchalik was round, being framed by willows and covered with caribou skins sewn together. A bear skin covered the entrance.

Community House

The old-time people met and ate and danced and played games, and talked together in the community house. Women brought their husbands' food there. The poor were also given food there.

Old timers had to work hard to live. But they also feasted, had fun, and played games. They always feasted in the community house.

The Messenger Feast

Whenever they plan to have a messenger feast, they sent two people. These two are called messengers. And these two go away to get people from other villages, having two staffs. The two staffs are ringed with marks, each mark being different, and the messenger is able to know a person's name by that mark, no matter how many people there are.

These hosts have a feast, and they dance, in unison and in a line, practicing their dances for when the guests arrive. And they choose the welcomers, young men.

When the guests come near (the village), they send the two messengers home from the place where the guests and welcomers will race.

When the welcomers meet the guests, they tell each guest who his host is. And then the young men begin the race. Though it is about 30 miles, they return running all the way. The guests' racers try to "capture" the community house. If they don't win the race, they can't "capture" it. Sometimes they do "capture" it, and when they do, they are the first to dance. If they don't "capture" the kargi, the hosts dance first, and while they dance, they give presents.

(Whenever they use to have this feast, they always asked for something before (the feast). And all winter they would try to find their partner's wish.)

While the hosts are dancing in the kargi, two men go out, arrow- shooters, not wearing a tigis. And while the guests stand still, these two men jump about the guests, looking for someone to shoot, and when they see their "target", they shoot, barely missing his head.

They finish by playing ball, hosts against guests. The guests are teamed up with the welcomers, they have lots of fun. (The last messenger feast at Borrow was in 1910.)

Living is Changed

Many years before the first white man came to Eskimo land, the old timers traded with Eskimos down south and got Russian supplies - iron buckets, knives, and tobacco.

In 1815, Von Kotzebue of the Russian Navy arrived at Kotzebue Sound.

In 1826, Capt. F. W. Beechy of the British Navy arrived at Point Barrow.

In 1837, Thomas Simpson of the Hudson Bay Company travelled to Barrow from the Mackenzie River, Canada. At that time, many people had never seen a white man, but they had heard about them and called them people-of-sun- bleached-seal-skin. They had Russian iron buckets traded from other Eskimos. One bucket was traded for two wolverine skins.

1850-1860, thirty whaling ships were sailing into the Arctic Ocean. After this, many more whaling ships came north hunting bow-head whales. Some of these ships were caught in the ice and wrecked, and old timers got supplies from them. O. Kagak tells about one like this.

Eskimo & White Learn of Each Other

White people are much different. The Eskimos were strangers to whites, they being different people. The Eskimos were amazed to see big ships. And what strange food the sailors' crackers were to the Eskimos! A white man gave one of the Eskimos a cracker to eat. The Eskimo took it and drawing his arm inside his parky, he threw it away, saying that it wasn't food at all. They didn't know about this.

One summer, a ship wrecked at Point Barrow. The Eskimos there were happy when it wrecked. Everyone went to it when the ship wrecked. They were thankful. Opening the ship's hold, they dumped out the flour to get the sacks. Having dumped the flour overboard, they jumped into it.

By 1885, Eskimos from Noatak, Kobuk, and Point Hope were familiar with white men.

In 1886, Charles D. Brower arrived in Barrow to whale and trade. During these years, old timers were beginning to change their way of living. Many of the White man's things benefited them. But some of the White man's things did not benefit them. Some Eskimos learned how to make liquor. They stopped hunting and their children suffered. Some went wild and hurt and killed people. Sometimes Eskimos got sick from whalers. Many died from cold, flu, and measles.

Others had personal relationships with whalers and got diseases by doing this. Life changed for Eskimos, some changes being good and some being bad. One of the good changes was learning about God, His Son and eternal life.

God's Word Comes

Those old-time people did not know God, nor white people, these Eskimos here. But some people said that in the future many things would be obtainable, and all dead people would be resurrected. This saying was marvellous.

Today we have new life. Those old timers' words have been fulfilled. This is marvellous. There are many whites and God's word is established. It is marvellous and appreciated and true. We Eskimo must give thanks realizing that what God has made we are now using. We thank God.

In 1890, Dr. John Drakes arrived at Point Hope. He healed people and taught them about God.

In 1891, the first missionary arrived at Barrow and began teaching school and the Bible. He was Dr. Stevenson, a Presbyterian. Everyday before he began school, he would pray, bowing his head and closing his eyes. The people wondered what he was doing.

In 1897, Mr. & Mrs. Sams arrived at Kotzebue and began teaching about God's word. From there the Christian message spread to Noatak, Kivalina, and other villages. Their church is called "California Conference of Friends."

Some old-timers living around Barter Island and east learned about God from Canadian ministers. And so from these places, the Christian message spread to all Eskimos in North Alaska.

Reindeer Herding

All during this time, caribou were becoming fewer and fewer. So the government bought reindeer from Russia in 1898 and these were brought to Alaska. At that time 1,280 reindeer were brought to Alaska. Eskimos were taught how to herd and care for reindeer. The herds multiplied into thousands.

Today, there are still reindeer herds in Alaska, near Kotzebue, Unalakleet, on Seward Peninsula, and Nunival Island. Herds in Northern Alaska were killed by wolves or ran away with caribou.

Now and the Future

Long before 1867, when America bought Alaska from Russia, the Bureau of Indian Affairs had been organized by the government in Washington to care for the Indians.

When Alaska was sold to the U.S.A., the BIA began to care for Alaskan Indians, Aleuts, and Eskimos. And now in these days, the ways in which the BIA helps Eskimos are:

1. Education.

2. Help them to get work.

3. Lending them money.

4. Help needy by giving them money.

5. Help them to operate co-op stores.

6. Help them buy homes by long-term lending of money.

7. Help in organizing village councils and other groups.

8. Help in local work like the reindeer industry and fishing industries in South Alaska.

These are not the only helps. Medical care is provided by Public Health Service. All these changes and helps have made life easier for Eskimos living now. The old timers had a hard life but a good life. They were smart, hard working, helpful, and generous. You can be proud of your ancestors and you can learn from them.

How can you learn from them when you have an easier life and don't have to live like they lived?

You live differently but you can still think the way they thought, you can be smart, hard working, helpful, and generous. Learn well, don't quit school, and when you grow up, help your people in some way. You have great advantages. Use them wisely and well.

Land Claims

Who owns land? Who owns Alaska? Does the government in Washington own Alaska? Or do the people who have always lived on the land own it -- Eskimos, Indians and Aleuts? This question has not been settled.

When Alaska became a state in 1959, the government in Washington gave much of Alaska to the government of Alaska. The Alaska State government gets money by letting people use this land. The State government uses the money to help all people living in Alaska. If the land really belongs to the Natives, then they should get the money for the land's use.

Natives have banded together into associations to make sure their claims to land ownership are carried through.

Who will settle the question? A special court will meet to decide who should get money for the land's use. If the State government and the Native associations talk together and agree to share the money, then the question of land ownership will be settled quickly. This is what is happening now.

Representatives of the Alaska government and Native associations are planning legislation together. When they are united in their plans, they will give the legislation to the Alaska government and to the United States government in Washington. And if these governments accept them, they will become law. And Natives will be able to use money from land-use.

This is very beneficial to Eskimos, Indians, and Aleuts because Alaska's land is boundless with oil, forests and other resources.

TITLE: Music as an Expression of Culture

LENGTH OF ACTIVITY: One period

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Music is a reflection of the values of a culture.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To unite a group through the medium of music.

To provide a positive outlet for feelings.

To learn songs with a human relations theme.

To provide, through discussion, a better understanding of the message which music (past and present) conveys.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Obtain a copy of the Album, "I'm Lost in the City", by John Angaiak, Eskimo Language Workshop, Department of Linguistics and Foreign Languages, University of Alaska, College, Alaska 99701 (or any other recording of Alaskan ethnic music such as "Home by the Bering Sea", by Henry Shavings).

2. Play a selection from the album that utilizes the theme you wish to introduce, i.e. "I'm Lost in the City" discusses the adjustment from village life to white urban life.

3. Pass out copies of the English translations as well as the original language with a phonetic guide to aid in pronunciation. The album mentioned above is in Yupik, so anyone who is fluent in Yupik could translate the songs.

TITLE: Alaskan Ethnic Poetry

LENGTH OF ACTIVITY: Two periods

HUMAN RELATIONS CONCEPT TO BE TAUGHT:

Poetry is often concerned with human relations themes.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To become familiar with poems with human relations themes.

To provide an opportunity for the students to express their views about the specific work.

To expose the students to various interpretations of the same work.

To motivate a creative writing experience.

TEACHING TECHNIQUES AND CLASSROOM ACTIVITIES:

1. Using the following poems, discuss the different human relations themes found in them.

2. Divide the class into small groups, having each take a group of Alaskan ethnic poems included in this lesson. Each group then discusses what the theme might be and reports at the end of the period their conclusions reading some of the poetry to illustrate the theme. (Do not tell them the poems have already been divided into the following five categories -- a, b, c, d, and e.)

3. During the next class period have students collect any poems that illustrate the following:

a. Reflect personal experiences and impressions.
b. Describe universal beliefs.
c. Explanations of the origin and structure of the world.
d. Explanations of natural phenomena.
e. Cultural conflict.

4. Using the same groups, have the students compare and contrast these with the four groups of Alaskan ethnic poetry studied previously. Have the students ask themselves the following questions:

What does the Alaskan ethnic poetry tell us about the different world views of the respective ethnic groups?

Why did these ethnic groups concern themselves with such an explanation of the world?

How do the explanations found in the Alaskan ethnic poetry compare with those found in other poetry.

RELATED ACTIVITY:

1. Have students do a research project making a collection of poems, myths, legends, and stories of other cultures following a specific theme such as creation, travel, work, nature, etc.

A. Reflects Personal Experiences and Impressions

One time there was a woman
Who can't work by herself
She was 86 years old
One day a man came by
Who was a strong hunter
And he saw the old woman
I'll work for you now he said
But first I must eat meat
The old woman said, I have no
Meat for you to eat, so go to sleep
For a while
This man who was a strong hunter
Went to sleep
And dreamed of eating good meat
When he woke up he was no longer hungry
Because the meal in his dream was so good
I'll work for you now, my stomack is full

Last week there was lots of ptarmigan
And the ice was hard
We took our sled
And rode on the trail towards Chefornak
It was cold and the ptarmigan were frightened easy
But my father is a good hunter
And at night we had lots of ptarmigan

Once there was a little old man
Who was working in the woods
With his little wife whose name is Sadie
As the old man was chopping wood
He saw a big bear
He tried to kill it
But his ax was not sharp
When he was alone he fell asleep
And thought of how smart that bear was
When he woke up
He started to chop wood again
And heard the bear behind him
He dropped his ax and ran all the way home
But he didn't tell his wife
Because she would get scared

Last two years ago I was at camp
And I heard my brother was lost
I was unhappy because he is the one who help me
With anything that can be done
I went home and my dad was not there he was at
Nunapitchuk waiting for my brother to stop
But he didn't come home so we wait for three days
And three nights
And then I went to bed and cannot sleep good
Because I was thinking of my brother that he been lost
Soon I wake up and Dad he tell me that they find him
Near the Agoola with frozen feet

MAGIC WORDS
TO FEEL BETTER

SEA GULL
who flaps his wings
over my head
in the blue air,

you GULL up there
dive down
come here
take me with you
in the air!

Wings flash by
in my mind's eye
and I'm up there sailing
in the cool air,
a-a-a-a-a-ah,
in the air.

B. Describes Universal Beliefs

If I'm in fall camp
When anyone come anywhere
I will be happy that he come
Because if I'm alone
I will not be happy

If anyone come to my camp
I will talk to him
And tell him how I come on hunting
And let him know
Which river is dangerous to use
And let him know
Which way is best on the tundra
And let him know
The way to get home

If it is wind blowing
I will not let him go
Because he might lost the way to home

To make a house and stay alone
Let anyone come to house
And talk with me
And let him eat with me
And work with me or play cards
And if he is a stranger
I will let him sleep in my house
If he have room for to lie down to sleep

I have worked hard
Our home
It is ours
We are thankful

If the man work with another man
He must work without getting money
This is the way these people do here in Alaska
Because they don't get the money like these white men do
In other village like Bethel or in New York

If I have a house
I will let some one work with me
And talk to me
And let them help me done some thing that we must do
Like work on my net or sled
Or make a boat by my house
And if he needs help
I will help him without money
Because this is the way we do in Alaska

SONGS MY MOTHER TAUGHT ME

I am just an ordinary woman
who has never had visions.
But I will tell you what I can
about this world I know
and about the other worlds I do not know personally.
I don't even dream at night,
for if I could dream I would know more than I do.
People who dream
hear and see many important things. In sleep
people can live a completely different life
from real life.

I believe in dreams
but not being a dreamer myself
I only know what every child learns from his mother,
for mothers tell children stories at bedtime
to put them to sleep
and it is from these stories
we learn about things.
I have never forgotten the old tales
I heard from my mother.
I have told them to my children and grandchildren,
and I will tell them to you.

THE WOMAN WHO TURNED TO STONE

A woman once refused to get married
and turned down every man who proposed to her,
so finally one of them said:
"You've got a heart of stone
and I hope you turn into stone!"
And before she could answer with her famous sharp tongue
his words began to come true
and she could no longer move
from the spot where she was standing by the lake.
She was really turning into stone from the legs up.
Desperately she called to some kayaks paddling by:
"Kayaks, please come here boys,
I'm ready to get married now."

(Now she was willing to marry not just one
but as many as she could get!)
But the men wouldn't come near her
having been rejected by her too often.
She clapped her hands and sang her song:
"Kayaks everywhere,
please come here,
I'll take you all as husbands now.
Men, have pity on me
before my precious hands
have turned to stone."
But then her hands turned to stone,
stone was her tongue,
and her song was done.

That stone is still there by the lake shore.
It doesn't look like a person anymore.
Hardly any of it shows now
because people have heaped it over
with small white stones as offerings to her spirit.
For it is said that since turning to stone
she likes to have possessions of stone,
and people think that if they give her what she wants
she will give them good hunting.

MAGIC WORDS FOR HUNTING CARIBOU

You, you, caribou
yes you
        long legs
yes you
        long ears
you with the long neck hair--
From far off you're little as a louse:
Be my swan, fly to me, long horns waving
great bull
        cari-bou-bou-bou.

Put your footprints on this land,
this land I'm standing on,
so rich with the lichens you love.
See, I'm holding in my hand
the reindeer moss you're dreaming of--
so delicious, yum, yum, yum--
Come, caribou, come.

Come on, move those bones,
move your leg bones back and forth
and give yourself to me.
I'm here,
I'm waiting
        just for you
you, you, caribou.
APPEAR
COME HERE

00183

THE FLY AND THE WATER BEETLE

A fly and a water bug
were having a fight.
The fly razzed the bug,
"Beetle, you've got no guts
or you'd answer me good."

And the beetle said,
"I may not have guts like you
but just wait, I'll give you a sharp reply."
and making as fierce a face as he could
the bug turned his back on the wise-guy fly.

But he didn't make the slightest attempt to answer him
for he was not good at thinking up answers.

C. Explanations of the Origins and Structure of the World

Once there was an old man
That was a magician
He could boil the rocks
On top of the big bath house

He took a bath with the men
And worked on them with magic
So they would return from the war

He took off his clothes
And drank some seal blood
He sank through the snow
That was red like seal blood
And the voice from outside said
The ones that follow me
Will never be destroyed

THUNDER AND LIGHTNING

Once in a time of hunger
the people were on the move
looking for better hunting.
Coming to a wide rushing river
the men made a ferry out of the kayaks
by tying them together with thongs
and brought the women and children across.

There were two orphans
whom nobody would bother about:
In the hungry times people only had enough
for their own children.
So no one took them
and they were left behind on the shore.

They stood there, the little boy and little girl,
watching their people go off without them.
How would they live? They had nothing to eat
and did not know how to take care of themselves.

01084

They wandered back to the old campsite
to look for something to eat.
The girl only found a piece of flint,
and the boy, an old leather boot sole.

The boy said to his sister,
"After the way we have been treated
I can't bear to be a human being any longer.
What can we turn into?"
"Caribou?" his sister suggested,
thinking of the warm herds and the moss to eat.
"No," he answered, "for then men would spear us to death."
"Seals?" she asked.
"No, for then they would tear us to pieces for food."

And in this way they named all the creatures
but there wasn't one
that wasn't a victim of man.

Finally the sister proposed turning into thunder and lightning.
"That's it!" said her brother,
and they became airy spirits and rose into the sky,
the girl striking sparks with her flint
and the boy banging his piece of leather like a drum
making the heavens flash and thunder.

They soon revenged themselves
on the people who left them to starve.
They made so much thunder and lightning over their camp
that everyone died of fright.
And that way people discovered
that thunder and lightning could be very dangerous indeed.

THE STORY OF NULIAJUK, MOTHER OF THE SEA, RULER OF ALL BEASTS, THE MOST DANGEROUS AND TERRIBLE OF ALL SPIRITS, TO WHOM NOTHING IS IMPOSSIBLE

In a time of famine once
when the whole village was going off to new hunting grounds
a little orphan girl named Nuliajuk
was left behind. Nobody could bother
about an extra mouth to feed.
They were in a hurry
to get to a place where there was food.
They made a raft of the kayaks to cross the river on
and the parents put their children on board.
Little Nuliajuk who had no one to take care of her
jumped out on the raft as it left the shore
wanting to go too,
but the people threw her off into the water.

The little girl tried to hold on to the edge of the raft
but they cut her fingers off
and as she went under
the pieces of her fingers came alive in the water

and turned into seals:
That's where seals came from.

And Nuliajuk floated to the bottom
where she became Mother of the Sea
and Ruler of All Beasts on sea and land.

There she lives in her house under the waters
and keeps track of everything we do,
and when we break taboos she punishes us
by hiding the animals. Then hunting is bad
and people starve. That is why
she is the most feared of all the gods.

Nuliajuk gave seals to mankind, it is true,
but she is not friendly to people
for they had no pity on her when she lived on earth,
throwing her into the sea like that to drown.
So naturally she would like mankind to perish too.
That is why we do our best
to be as good as we can
and make Nuliajuk think kindly of us.

HOW WE KNOW ABOUT ANIMALS

There was once an angatok
who turned himself into all the different kinds of animals
to see what it was like to be them.

That happened long ago in the old times
when there was not much difference yet
between an animal's soul and a human's
so to change from one creature into another
was not too hard, if you knew how.
And this angatok knew the trick.

First he tried being a bear
but that was a tiring life, they walk about so much.
Even at night they keep roaming, the furry wanderers.

When he had enough of that, he became a seal:
They are always playing in the water
making the waves go to and fro.
Seals like sports
and turn themselves into people sometimes for fun
and shoot at targets of snow, like we do,
with bows and arrows.

Then the angatok turned into a wolf
but that was a hard life and he hearly starved
until another wolf showed him
how to get a good grip on the ground with his claws
and run with the pack.

0086

SUN AND MOON

A brother and sister had been very wicked.
They were so ashamed of themselves
they decided to change into something else
and start over in a new life.

The sister cried out of her unhappiness:
"Brother, what shall be turn into? Wolves?"

Her brother, not as anxious as she was to change, replied:
"Not wolves, sister, their teeth are so sharp."

"Brother, shall we be bears?" she asked desperately.
"Not bears, sister, they are too clumsy," he answered,
hoping she would accept his excuse.

"Brother, what in the world shall we be? Musk oxen?"
"Not musk oxen, their horns are too sharp."

"Brother, shall we be seals then?"
"No, sister, they have sharp claws."

And in this way they discussed all the animals
and the brother succeeded in vetoing all of them.

At last his sister moaned, "Brother,
shall we become the Sun and the Moon?"

Her brother really could think of no objection to that,
hard as he tried,
so they each lighted a torch of moss from the fire
and holding the flames high
they ran out of their igloo.

They ran round and round it,
the brother chasing his sister faster and faster,
until they took off into the air.
They rose and rose and kept on rising
right up into the sky.
But as they went, the sister put out her brother's torch
because he had been reluctant.

And she with the lighted torch became the Sun
and now warms the whole earth,
but her brother, the Moon, is cold
because his torch no longer burns.

THE EARTH AND THE PEOPLE

The earth was here before the people.
The very first people
came out of the ground.
Everything came from the ground,
even caribou.
Children once grew
out of the ground

0187

just as flowers do.
Women out wandering
found them sprawling on the grass
and took them home and nursed them.
That way people became numerous.

This land of ours
has become habitable
because we came here
and learned how to hunt game.
Even so, up here where we live
life is one continuous fight
for food and for clothing
and a struggle against bad hunting
and snow storms and sickness.
But we know our land is not the whole world.

D. Explanation of Natural Phenomena

These white birds
Come back to tundra in springtime
They fly around looking for blackfish to eat
And they stay still in the air
Almost like a helicopter

I'm just waiting for the time I like
after the ice goes out of the Kuskokwim
And the salmon start up river
Then we hardly ever sleep
When the light is always there
And there is good salmon to eat

THE RAVEN AND THE GULL HAVE A QUARREL

RAVEN: You dirty-white slob of a gull,
what are you plumping yourself down here for?
You're no match for me
so better not start anything, big boy.

GULL: Who's trying to tell me what I can't do?
When the streams run free of ice in spring
who goes spear-fishing with his beak? ME!
That's something you can't do, short bill,
and never will.

RAVEN: Yes, but when it's freezing out
you have to stay home, crying from hunger.
You're pecking bones while I'm eating berries.
So what did you say I couldn't do?

THE THINGS IN THE SKY

The weather with its storms and snows
was once an orphan child
who was so cruelly treated, as orphans often are,
that he went up into the sky to take revenge.

0088

That's where the bad weather came from
that ruins hunting and brings hunger.

The stars too are people
who suddenly raised themselves from the earth
and were fixed in the sky.
Some hunters were out chasing a bear
when they all rose up in the air
and became a constellation of stars.
Every constellation has such a story.

The northern lights are a celestial ball game:
They flicker over the sky
like a ball being kicked around
by players running on a field.

The rainbow is the shape of a great doorway,
opening, perhaps, to some world we still do not know.
But it is so far away
that no one has to be afraid
of the lovely-colored light in the sky.

DAY AND NIGHT AND HOW THEY CAME TO BE

In those times
when just saying a word
could make something happen,
there was no light on earth yet.
Everything was in darkness all the time;
people lived in darkness.

A fox and a hare had an argument,
each saying his magic word:
"Darkness," said the fox,
for he wanted it to be dark so he could go hunting.

"Day," said the hare,
for he wanted daylight
so he could find good grass to eat.

The hare won: His word was the more powerful
and he got his wish:
Day came, replacing night.
But the word of the fox was powerful too
and when day was over, night came,
and from then on they took turns with each other,
the nighttime of the fox
following the daytime of the hare.

E. Cultural Conflict

OUR DESTINY?

In my youth I was free to travel anywhere on our land
Searching even the wilderness in my pursuit of game.
The world was an exhilarating place when life went on like that

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And I lived happily, free to do as I pleased.

But as people say, "All good things must come to an end."
And the white man arrived saying, "Hunters must have licenses."
I wondered why these strangers came, wantonly slaughtered our game, then said,
"Without licenses you cannot hunt." They threatened our very existence.

Being uneducated in the white man's ways, unable to adjust to his cities,
And now requiring licenses for survival, what were we to do?
Jobless, lacking formal education, unable to get jobs, where were we to live?
Our harmonious way of life, our customs, our traditions, where were they now?

Since the time the Russians first came our world has been collapsing.
Other white men came and without our knowledge bought our land from the Russians.
Ever since the time our land was sold, our way of life has been eroding.
What right did the Russians have to think our land was theirs to sell?

Now we who consider Alaska ours profit nothing but to be trampelled upon.
Before there were other people, we always lived happily despite the hardships.
Where is that life, the way we wished to live it?
Where are the happy customs and precious traditions?

Dear Eskimo, young Eskimo, when will you think of these things?
Are you forgetting your past traditions because you are of recent times?
Are you content to live like the white man, yet lacking something?
Remember, the challenge of shaping our future is in your hands.

--Angalegaq

HUNGER

You, stranger, who only see us happy and free of care,
if you knew the horrors we often have to live through
you would understand our love of eating and singing and dancing.
There is not one among us
who has not lived through a winter of bad hunting
when many people starved to death.
We are never surprised to hear
that someone has died of starvation -- we are used to it.
And they are not to blame: Sickness comes,
or bad weather ruins hunting,
as when a blizzard of snow hides the breathing holes.

I once saw a wise old man hang himself
because he was starving to death
and preferred to die in his own way.
But before he died he filled his mouth with seal bones,
for that way he was sure to get plenty of meat
in the land of the dead.

Once during the winter famine
a woman gave birth to a child
while people lay round about her dying of hunger.
What could the baby want with life here on earth?
And how could it live when its mother herself
was dried up with starvation?
So she put it out and let it freeze.
Then a seal was caught and the famine was over,
so the mother survived.

That is what may happen to people.
We have gone through it ourselves
and know what one may come to, so we do not judge them.
And how should one who has eaten his fill and is well
be able to understand the madness of hunger?
We only know that we all want so much to live!

TITLE: Need To Explain

LENGTH OF ACTIVITY: One or two periods

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

1. Supernatural belief is used to explain natural disaster by man.

2. Power is a changing thing; those who are weak today may be powerful tomorrow.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

1. Using myths of a culture the student will gain a greater understanding of that culture.

2. The student will learn about taboos and the power they hold over those who believe in them.

3. The students will recognize the similarities and differences between myths of various Eskimo cultures.

4. The student will learn how some people explain the forces that bring disaster.

TEACHING TECHNIQUES AND ACTIVITIES:

1. Have someone read (perhaps practicing it several times first) "The Story of Nuliajuk" to the class. (Very effective in a darkened room.) This story is from the Netsilik of Northern Canada.

2. Stress that this story brings out an important Eskimo belief: powerfull spirits are the souls of people or animals who have been mistreated by men.

3. Show the film, "The Living Stone," available at the Audio Visual Center, number F-1006. The film is similar to the above legend. Have the students compare and contrast it with the above.

4. Have someone read aloud, "Sedna, The Sea Goddess". This is an Inupiat legend. Compare and contrast it with the previous two legends. Are there any explanations for the differences in the legends? How have three different cultures managed to arrive at such similar legends?

5. Have the class divide in half having half take "The Story of Nuliajuk" and half take "Sedna, The Sea Goddess". Prepare a dramatization of each legend with someone being the reader and others acting out the different characters.

6. Make sure the reader sets the scene and gives any background information necessary.

7. Discussion after the dramatization may be on the following:

a. What were t[illegible] goddesses like before they became powerful?

b. What is t[illegible]orst punishment that they can inflict upon their people?

c. How might the legends be different if they were from a farming culture instead of a hunting one? If they were city dwellers?

d. What does this tell us about the people who believed in the myths? (Things like kin relationships. hunting & seals, origins of misfortune.)

RELATED ACTIVITIES:

Read the attached two stories, "The Mouse Story" and "Thunder and Lightning." How do these illustrate the concepts and objectives of this lesson?

THE STORY OF NULIAJUK, MOTHER OF THE SEA, RULER OF ALL BEASTS, THE MOST DANGEROUS AND TERRIBLE OF ALL SPIRITS, TO WHOM NOTHING IS IMPOSSIBLE

In a time of famine once
when the whole village was going off to new hunting grounds
a little orphan girl named Nuliajuk
was left behind. Nobody could bother
about an extra mouth to feed.
They were in a hurry
to get to a place where there was food.
They made a raft of the kayaks to cross the river on
and the parents put their children on board.
Little Nuliajuk who had no one to take care of her
jumped out on the raft as it left the shore
wanting to go too,
but the people threw her off into the water.

The little girl tried to hold on to the edge of the raft
but they cut her fingers off
and as she went under
the pieces of her fingers came alive in the water
and turned into seals:
That's where seals came from.

And Nuliajuk floated to the bottom
where she became Mother of the Sea
and Ruler of All Beasts on sea and land.

There she lives in her house under the waters
and keeps track of everything we do,
and when we break taboos she punishes us
by hiding the animals. Then hunting is bad
and people starve. That is why
she is the most feared of all the gods.

Nuliajuk gave seals to mankind, it is true,
but she is not friendly to people

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for they had no pity on her when she lived on earth,
throwing her into the sea like that to drown.
So naturally she would like mankind to perish too.
That is why we do our best
to be as good as we can
and make Nuliajuk think kindly of us.

MAGIC WORDS FOR HUNTING SEAL

O sea goddess Nuliajuk,
when you were a little unwanted orphan girl
we let you drown.
You fell in the water
and when you hung onto the kayaks crying
we cut off your fingers.
So you sank into the sea
and your fingers turned into
the innumerable seals.

You sweet orphan Nuliajuk,
I beg you now
bring me a gift,
not anything from the land
but a gift from the sea,
something that will make a nice soup.
Dare I say it right out?
I want a seal!

You dear little orphan,
creep out of the water
panting on this beautiful shore,
puh, puh, like this, puh, puh.
O welcome gift
in the shape of a seal!

SEDNA, THE SEA GODDESS

THE PETRELS, proud birds that they are, live on the highest parts of the cliffs. From their peaks they swirl out like snowflakes, looking down on the rolling noisiness of Razor Bills who build their nests halfway up, and the Gulls and the little Kittiwakes, who are content to nest at the bottom.

Once, long, long ago, there was a Petrel who was so proud that he could find no mate that pleased him among his own kind, so he decided that he would marry a human being.

With a little magic, the Petrel gave himself a human form. Then, wanting to look his best, he got some fine seal skins and made a beautiful parka. Now he looked very handsome, but his eyes were still the eyes of a bird, so he made some spectacles from thin pieces of walrus tusk. These spectacles had only narrow slits to look through, and hid the Petrel's eyes completely.

In this disguise, he went out in his kayak to find a wife.

In a skin-covered tent beside the sea there lived a beautiful girl named Sedna, who had many brothers but no sisters, and her father was a widower. Many men had come to her to ask her to marry them -- men from her own tribe and other tribes -- but Sedna refused to marry. She was as proud in her way as the Petrel, and could find no man who pleased her.

Then the Petrel came, appearing as a handsome stranger in a beautiful sealskin parka. Instead of bringing his kayak up onto the beach, he stayed in it at the edge of the surf and

called out to Sedna to come to him. This interested Sedna, as no other suitor had done such a thing, but she would not go to him.

Then he began to sing to her:

"Come to me,
Come into the land of the birds
Where there is never hunger,
Where my tent is made of beautiful skins.
You will have a necklace of ivory
And sleep on the skins of bears.
Your lamps will be always filled with oil
And your pot with meat."

The song was so beautiful that Sedna could not refuse. She packed her belongings in a sealskin bag; she stepped out of the tent and she walked down across the beach and got into the stranger's kayak. They sailed out over the sea, away from Sedna's home and her father and brothers.

The Petrel made a home for Sedna on the rocky cliff. Every day he caught fish for her, telling her that they were young seals, and for a while Sedna was happy, because the Petrel had enchanted her. But one day the Petrel's spectacles fell off, and for the first time Sedna looked into her husband's eyes. In that moment the spell was broken. She realized all at once that she was married to a bird, and she saw that her home was a nest on a barren cliff. For the first time she felt the sting of the sea spray and the lashing winds.

Sedna wept with grief and despair, and the Petrel, although he loved her, could not console her.

In the meantime, Sedna's father and brothers had grown more and more lonely, with no woman to cook their meat and sew their clothing and keep the oil burning in their lamps. They set out in their boat in the direction that the stranger had taken Sedna.

When they came to the cliff where Sedna lived, the Petrel was away hunting, and Sedna was alone. When she saw her family, she went running down to them, weeping, and in a rush told them all that had happened to her. Her brothers immediately lifted her into the boat and they began paddling as rapidly as possible back toward their own coast.

They had not been gone long when the Petrel returned to the nest. He looked everywhere for Sedna, and he called for her, his cry a long and lonely sound that was lost in the wind and the sound of the sea. Other Petrels answered him; they told him where Sedna had gone. Spreading his wings, he soared out over the sea and was soon flying over the boat that was carrying Sedna back to her home. This made the brothers nervous, and they paddled faster. As they skimmed over the water, the Petrel became angry. He began to beat his wings against the wind, making it whirl and shriek, and making the waves leap higher and higher. In minutes the sea was black with storm, and the waves so wild that the boat was in danger of turning over. Then Sedna's brothers and father realized that the Petrel was such a powerful spirit that even the sea was angry because his bride was being taken from him. They decided that they must sacrifice Sedna to the sea in order to save their own lives. They picked her up and threw her into the icy water.

Sedna, blue with cold, came up to the surface and grabbed at the side of the boat with fingers that were turning to ice. Her brothers, out of their minds with fear, hit at her hands with a paddle, and her fingertips broke off like icicles and fell back into the sea, where they turned into seals and swam away. Coming up again, Sedna tried once more to catch hold of the boat, and again her brothers hit at her hands with the paddle. The second joints of her fingers, breaking off and falling into the water, turned into **ojuk**, ground seals. Two more times Sedna attempted to take hold of the side of the boat, and each time her terrified brothers hit her hands, and the third joints of her fingers turned into walrus and the thumbs became whales. Then Sedna sank to the bottom of the sea. The storm died down, and the brothers finally brought their boat to land, but a great wave followed them and drowned all of them.

Sedna became a powerful spirit, in control of the sea creatures who sprang from her fingers. Sometimes she sends storms and wrecks kayaks. The people fear her, and hold

ceremonies in her honor, and on especially serious occasions -- as when she caused famines by keeping the seals from being caught by the hunters -- the **angakok**, or conjurer, goes on a spirit journey to Sedna's home at the bottom of the sea, to arrange her hair.

Sedna wears her hair in two braids, each as thick as an arm, but since she has no fingers, she cannot plait her own hair, and this is the service she appreciates most of all. So when the **angakok** comes to her and arranges her hair for her, she is so grateful that she sends some of the seals and other animals to the hunters so that they may have food.

THE MOUSE STORY
(THE RICH MAN'S SON)

ONCE THERE WAS a rich man's son who was unbelievably lazy. This **cushkaveah** never did any more than he was forced to do. He just refused to work. In falltime, when all the villagers pitched in to put up fish for the winter, he wouldn't lift a finger. He was spoiled because his father was the rich man, or chief, of the village, and had slaves captured from other tribes to do most of the work around their house.

One time when his mother absolutely forced him to work a little, he got his whole village in trouble. She'd been boiling fish inside their **nichithl** and had told him to keep spooning the foam off as it formed on the surface of the water. (Even if salmon are scrubbed down before cooking, as they boil a sudsy scum which must be scraped off forms on top of the water. It is gurry from the outside of the fish and is sometimes poisonous.)

As he was spooning off the foam, the rich man's son saw a mouse running across the floor. So he scooped up a large spoonful of the boiling water and threw it at the tiny animal, who squeaked with pain and ran out the door badly burned.

The rich man's son didn't think much about what he'd done, so he never mentioned it to any of the other villagers, and it was lucky for him that he didn't. For the people were very superstitious about certain things in those days. For instance, they would never brag about how much food they had or how easy life was. And they were careful not to injure little animals. They had more respect for mice, mountain squirrels, shrews, etc., than we do today, because they figured the little animals were people to one another. The old-timers believed that mice look at other mice just as we look at other people, and that these little folk have certain powers over the lives of humans. The people were afraid that if they broke any of these taboos, hard times would come and game would get scarce. But the young man paid no attention to these things -- or to the older people -- and nothing was said.

Leaves began dropping from the trees as the nights turned colder, and the slaves hurried to put up the last of the fish before freeze-up. Fall passed and winter came on hard. With the first snows the village hunters were out day and night looking for signs of game, but there weren't any to be found. They drove far back into the mountains with their mixed-breed dog teams to places beyond their usual hunting grounds, but there wasn't any game.

Things were getting desperate at the village as the people started using up the last of the fish. Many were forced to kill off their dogs, for they couldn't afford to feed them any longer. They were having to eat the dogs' flesh themselves.

When they got down to nothing, it began to storm. It was snowing and drifting and blowing for days on end, and then it turned bitter cold. By this time the people were starving. They had been on strict rations for some time, but now the last of everything was gone. No one had the strength to go out and cut wood. They were so weak they couldn't get out of their beds.

Even the rich man's son was getting weak -- although he wasn't so bad off as the rest, because he'd been sneaking a little above his ration at nights. But, as the end came in sight, he thought of what he'd done that summer, and he knew that the famine was his fault.

With the little strength he had left, he slipped on his clothes and went off into the woods packing his bow and arrows. He walked and walked and walked through the timbers until he found a **kon**, or colony of mice. Even through the storm he could see all the little mouse holes in the frozen moss and trails in the snow.

Then he heard a woman's voice.

"Shut your eyes," it said. "Put your sleeve over your face, and walk around the

colony three times in the same direction that the sun moves. Then put your head down against the ground."

The rich man's son was afraid but he did as he was told, and when he laid his head against the ground...BANG!...he fell right into a house. When he opened his eyes he was on the floor of a small room, and there was a woman close by him sitting in a chair. She looked just like any other woman, and a fire was burning softly in the center of the room. She offered him a chair.

"I know your village is starving," the woman said. "I'm the one who made you come here." She had a kind voice. "Do you remember doing anything this past summer that you shouldn't have done?" she asked him.

The rich man's son thought for a moment. Then he remembered the mouse. He felt very bad about it, but he admitted to her that he'd poured boiling water on a little mouse.

"Yes," she said. "That's right. You burned my little baby pretty badly." The woman stood up and he followed her over to a small room set apart by a blanket. She drew the cover aside, and there was her little baby. He was crusted with scars and blisters.

"That's why you people are starving," she said. "I've always told the little ones never to run away from home, but this one wouldn't mind, and ran down to your village."

For the first time in his life the rich man's son felt really bad. He was ashamed of what he'd done, and he honestly told her how sorry he was.

The woman could see that he was being truthful, so she invited him to sit up and have supper with her. Afterward, she spoke to him again.

"You can go back to the village now," she said, "and things will be all right. Just be sure you never harm any little ones again."

She told him to leave the same way he'd come. "Close your eyes and put your sleeve over your face, then put your head against the door."

He did, and when he opened his eyes, he was outside again -- standing in the same place as before. When he looked around there was no house in sight -- only the mouse holes.

So he picked up his bow and arrows and started walking back toward the village, feeling stronger after that good meal. Not far from home he heard sounds ahead of him on the trail. So he sneaked along through the timber until he spotted what made the noise -- a herd of caribou! He got right in close, then jumped up and started shooting with his bow and arrow. He killed about a dozen.

He cut one open and carried the heart and liver back to his people. They were still too weak to help themselves, so he cut wood and cooked for them. For the first time in his life he really worked -- and he found that he didn't mind it at all.

When the meat was done, he gave each a spoonful. He knew they shouldn't eat too much all at once after being starved for so long. Gradually, then, as time passed, he increased their ration, until a few of the men were strong enough to go help him pack the rest of the meat in.

So life returned to normal in the village, and from then on the rich man's son was the hardest worker of them all. And never again was he to injure one of the little people. He'd learned his lesson.

THUNDER AND LIGHTNING

Once in a time of hunger
the people were on the move
looking for better hunting.
Coming to a wide rushing river
the men made a ferry out of the kayaks
by tying them together with thongs
and brought the women and children across.

There were two orphans
whom nobody would bother about:
In the hungry times people only had enough
for their own children.

So no one took them
and they were left behind on the shore.

They stood there, the little boy and little girl,
watching their people go off without them.
How would they live? They had nothing to eat
and did not know how to take care of themselves.

They wandered back to the old campsite
to look for something to eat.
The girl only found a piece of flint,
and the boy, an old leather boot sole.

The boy said to his sister,
"After the way we have been treated
I can't bear to be a human being any longer.
What can we turn into?"
"Caribou?" his sister suggested,
thinking of the warm herds and the moss to eat.
"No," he answered, "for then men would spear us to death."
"Seals?" she asked.
"No, for then they would tear us to pieces for food."

And in this way they named all the creatures
but there wasn't one
that wasn't a victim of man.

Finally the sister proposed turning into thunder and lightning.
"That's it!" said her brother,
and they became airy spirits and rose into the sky,
the girl striking sparks with her flint
and the boy banging his piece of leather like a drum
making the heavens flash and thunder.

They soon revenged themselves
on the people who left them to starve.
They made so much thunder and lightning over their camp
that everyone died of fright.
And that way people discovered
that thunder and lightning could be very dangerous indeed.

TITLE: Caribou Hunting with Bow and Arrow Game

LENGTH OF ACTIVITY: One period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Differences in environment cause people to seek differing solutions to their problems.

Environment helps determine certain tool making traditions.

ATTITUDINAL AND BEHAVIORAL OBJECTIVE:

Allows students, working in small groups, to experiment with different strategies for solving a problem.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. This game is a simplified model of one aspect of Eskimo life, i.e., the hunting of caribou with bow and arrow.

2. Materials needed:

Game maps for each student.

Direction Indicators (one white and one black dice) per group keyed as follows:

White dice:	Black dice:
1 dot = south	1 dot = East – 1
2 dots = south	2 dots = East – 1
3 dots = south	3 dots = West – 1
4 dots = south	4 dots = West – 2
5 dots = south – 2	5 dots = West – 2
6 dots = no move	6 dots = no move

Rulesheets for "Caribou Hunting with Bow and Arrow".

3. Playing Game:

a. Groups of three students play the game around a map that represents 10 square miles around Lake Amartok.

b. Eskimos hunt caribou for a few weeks in late summer and early fall when the animals start their southerly migration, because at that time the animals' coats are the best for making clothing. The animals are also fat from summer grazing, and the meat often lasts through the autumn or longer. (Caribou are hunted for meat at other times of the year, but the fall hunt is the major one.)

c. Give each group of three players one red and two black pencils, a pair of Direction Indicators (one white and one black dice - be sure to write key for course moves on board), and copies of game rules and game maps. Read through the rulesheet with the class, discussing any difficulties. They can start a game without having mastered all the rules, and can use the rule sheet for reference as they play.

d. Each group chooses one person to be the Caribou Player; the other two are Eskimo hunters.

e. Each group fills in game number, date, and names on the bottom of the game map.

f. Hunters each place a black dot anywhere in the lower half of the map to show their starting locations.

g. Caribou Player makes the first move by rolling the dice and drawing a red arrow for the number of spaces and the direction indicated.

h. Hunters each move one dot wherever they choose (or they can remain still).

i. The three players continue to alternate moves until the herd moves off the map or reaches the lake.

j. At the end of the game, the players record the number of caribou killed.

k. In subsequent games students should rotate their roles as Hunter or Caribou Player.

4. After each game, the students plan their next hunt by discussing their completed maps. When each group has played two or three times, the class might consider the strategies and results by discussing these questions:

What was the average number of caribou killed in each group?

What strategies were most successful?

What are some of the difficulties in bow and arrow hunting? (A hunter cannot corner the herd; as soon as he shoots, the herd flees.)

Keeping in mind that each game sheet stands for one day's hunt, and the caribou season is only a few weeks long, could a hunter be sure of providing enough skins for his family by hunting with a bow?

How is this game similar to or different from a real Eskimo bow and arrow hunt, in regard to the **skills**, the **learning**, and the **sequence of steps** necessary for success in hunting.

ADDITIONAL INFORMATION:

How the Eskimos Use the Caribou. All of the caribou's body is valuable to the Eskimos. The skin, with its warm fur, makes clothes and blankets. The meat of the animal provides food all through the early fall and even longer if the hunt was so good that some meat could be stored away for winter.

No less valuable than the meat and the skin of the caribous are the animal's bones and antlers. From these Eskimos make tools -- skin scrapers and antler straighteners, for example. Other tools are made partly of bone or antler and partly of other materials. These tools include spears and bow and knives and many others. Bone is very hard and strong, but it becomes brittle as it dries. Antler is very tough and does not become brittle, so it is used for any tool that has to be flexible. Without caribou bones and antlers, an Eskimo could not make the weapons to kill more caribou and the other animals he needs to survive.

Caribou Skins. It is a great and constant problem for the Eskimos to get enough skins for the winter. A hunter's coat requires four skins and his trousers two. Another is needed for boots. This makes seven skins for a grown man. In the coldest weather, he also needs an inner suit, taking another six skins. His wife needs six skins for her winter clothes, and each of their children needs three or four skins. This means that a family of five needs about thirty-five skins for winter outfits, and the skins for these outfits must be of the best

quality from animals killed in the early fall, the only time the fur is suitable for clothing. In addition, it is good if a man can have an extra set of clothing, because he is out in all sorts of weather in the worst of winter.

But this is not all. There also must be rugs for the sleeping platform -- at least six -- and no less than three sleeping skins for the family. Thus a family with three half-grown children must have between forty and fifty caribou skins for its basic needs.

But one should not be greedy when hunting caribou. Not often does a hunter get more skins than he and his family need. But if he has an extra skin that his family does not need, he will give it away to a relative or friend who has not been as fortunate. A man who has to get so many skins to keep his family and his relatives warm must be a skillful, energetic hunter. Besides that, he must be on good terms with the souls of the animals.

While the caribou are being hunted, their skins can only be dried, not cured or sewn. There is a strict taboo against sewing until all the animals have left the country.

Caribou meat cannot be cooked over a fire that burns driftwood or animal bones. This would pain the animal's soul. And no grass can be used to start a fire for cooking caribou meat, for caribou live on grass. It would shock their souls for the fire to be lighted with their own food.

The soul of a caribou is very tender in the skin of the legs. Thus, only a man's wife, never a stranger, should prepare the skin of the legs, which will be used for mittens and boots.

A caribou killed with a bow and arrow can never be eaten on the same day that seal meat is eaten. In fact, the two should not even "sleep" in the same tent or igloo, the people believe.

In the wintertime there is a strong taboo against sewing on caribou skins in seal hunting camps. But if this taboo were broken, it would harm the seal hunting, not the caribou hunting that was many months off.

The Caribou Migration. Caribou have such fixed habits that every year the start of their migration can be predicted almost to the day. After the first snowfall in September, the animals gather into herds of from 25 to 100 or more. As ice begins to form on the lakes, they move slowly south. When the increasing cold has covered the lakes and rivers with ice, the great trek begins.

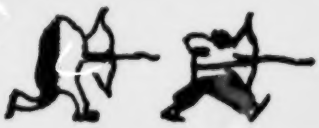
The caribou always follow certain definite routes. Where they must cross long stretches of water, their route goes by way of an island, if there is one, to shorten their swim. All along the route, along the beaches and in mountain passes, there are **inukshuks** (large rocks or piles of stones shaped to look like humans but smaller -- Eskimos build long rows of **inukshuks** near places where they know caribou herds cross open water and are placed in such a way that from a distance, the caribou, with their poor eyesight, mistake them for a group of men) and hiding places the Eskimos use when hunting with bow and arrow. Here the hunters wait patiently, for they know the caribou have no other route than this. The whole settlement has to be organized as a group to hunt this way. Although it is a slow process and does not bring many kills, it has been used by generations of Eskimos.

TITLE: Caribou Hunting With Bow and Arrow, Part I

LENGTH OF ACTIVITY: 1 period (40 min.)

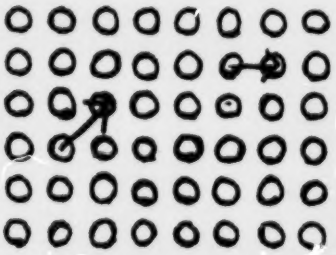
Object of the game: The Hunters try to catch the Herd and kill as many caribou as possible.

2 Eskimo Hunters (2 Players)



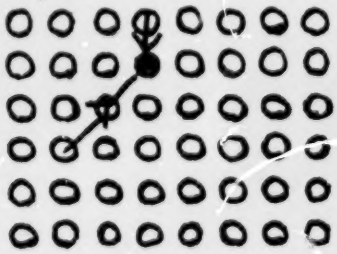
The Hunters start the game anywhere on the lower half of the board.

They decide whether to move one dot in any direction or to stand still. Hunters do not use the dice.



The Hunters' routes are marked with red and green arrows.

A kill is made when a Hunter and the Herd are on the same dot. The Hunters record each kill by filling in the dot.



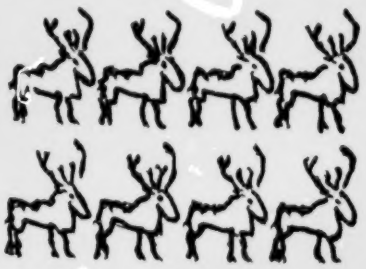
The Herd is frightened when a kill is made, and must flee. The Hunter may direct the frightened Herd to flee 5 dots in any direction he chooses, either E, SE, W, SW, or S. The Herd cannot be directed to flee north.

The fleeing Herd may be frightened a second time by the other Hunter. He can record a kill but cannot choose the direction of the Herd's flight, the Herd will automatically flee 5 dots south after the second fright.

After the Herd flees, the game continues with the next regular turn.

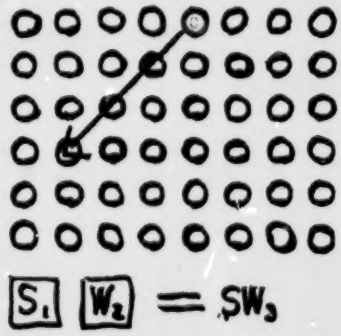
The game ends when the Herd reaches the water or the edge of the map.

The Caribou Herd (1 Player)



The Herd starts at C, and moves first.

The Herd throws the dice to make its move. It moves in the direction shown on the dice and moves the same number of dots as the total shown.

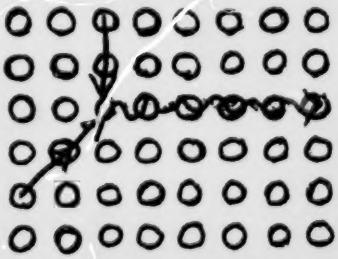


Compass points in the upper left hand corner of the map show directions.

The Herd's route is marked with black arrows.

A kill is made when a Hunter and the Herd are on the same dot.

The Herd is frightened when a kill is made, and must flee. The frightened Herd flees 5 dots from the Hunter in the direction he chooses to send them.



The fleeing Herd may be frightened a second time on the same move: the Herd will automatically flee 5 dots south after the second fright.

After the Herd flees, the game continues with the next regular turn.

TITLE: Caribou Hunting at a Crossing Place, Part II

LENGTH OF ACTIVITY: 3 days

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Human activities often require cooperative endeavor involving careful planning and special tools.

Differences in environment cause people to seeking differing solutions to their problems.

Environment helps determine certain tool making traditions.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To allow students, working in small groups, to experiment with different strategies for solving a problem.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. This lesson introduces the favorite and most successful caribou hunting technique of the Eskimos - hunting with **kayak.** The crossing-place version of the Caribou-Hunting Game gives students an opportunity to contrast the efficiency of the crossing-place method of hunting with that of the bow and arrow method. Students combine several components of the hunt - **inukshuk** building, cooperation among hunters and **kayak** placement - into an overall strategy. Speed of hunter and prey, caribou behavior when frightened, **kayak** placement, and migration routes are the variables to be considered.

2. Materials Needed:

Game maps for each student.*

Direction Indicators (one white and one black dice) per group keyed as follows:

White dice.	**Black dice:**
1 dot = south	1 dot = East – 1
2 dots = south	2 dots = East – 1
3 dots = south	3 dots = West – 1
4 dots = south	4 dots = West – 2
5 dots = south – 2	5 dots = West – 2
6 dots = no move	6 dots = no move

Rulesheets for "Caribou Hunting at the Crossing Place".*

Black and red pencils.

3. Playing the Game:

a. Divide students into groups of three players, as in **Caribou Hunting with Bow and Arrow,** and give each group a game map. Read through the rule sheet with the class, discussing any difficulties. They can start a game without having mastered all the rules, and can use the rule sheet for reference as they play. The primary problem is how to use the **inukshuks** to help get the herd into the water where the kayakers are waiting.

*Taken from, **Man, A Course of Study,** Curriculum Development Associates, Inc., 1969, Cambridge, Mass.

b. Give out 1 red and 2 black pencils, Direction Indicators and copies of the game rules.

c Have each group choose one Caribou Player and two Eskimo Players.

d. Each group fills in the information called for at the bottom of the game sheet.

e. Each Eskimo Player locates his Kayaker on the south shore of the lake and places his Beater anywhere north of the lake, but no closer than ten dots from the herd's starting point.

f. Before the herd starts to move, each Beater can place four inukshuks wherever he wants.

g. The herd takes its first move as in the Bow and Arrow game, and the Eskimo Players then take their turns.

h. They continue to alternate moves until the herd escapes, or reaches the south shore of the lake.

i. At the end of the game, the players record the number of caribou killed.

j. Students should rotate roles for the next game.

4. After each play of the game, players should use the record of the completed game to improve their strategy. Students seem more willing to try different strategies if they know in advance that it is possible for two Eskimo Players to kill as many as **ten** caribou in this game.

5. At the end of the first class period, ask the following questions:

Where do caribou move most slowly? Where can slow moving men best catch them?

What would an Eskimo need to hunt caribou in the water?

How are the herd diverted into the water? (Beater chase them; piles of stones, called **inukshuks** - image of men - divert the herds to the crossing place.)

From what you know about a caribou's senses, can you tell how **inukshuks** help force the animals into the water? (Caribou have poor eyesight, they mistake **inukshuks** for men and shy away from them.)

What are the hunters in kayaks doing? (Waiting on the opposite shore until the caribou are driven into the water.)

What advice would you give to someone who has not played the game about how to catch the most caribou in any one hunt?

What advantages does the crossing-place method have over the Bow and Arrow method?

Why are four or five hunters a workable number for the caribou camp? Why would two be too few; twenty be too many? What is the advantage of placing both kayaks at the same crossing place? How might this be a disadvantage?

How is this game similar to and different from a real caribou hunt at a crossing place?

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6. Hunting from a kayak requires that men cooperate with each other, make and use appropriate **tools**, and **plan ahead** so that they can be at the right place, at the right time, with the right people and the right equipment.

Can you think of any situations in the United States in which several people must cooperate in order to get a job done?

Are tools used?

Do people have to plan ahead?

Who makes the decisions?

7. Varying the Game Rules. Some classes have made up few rules as they become familiar with the game; the only restriction is that the rules must be consistent with the data on Eskimo caribou hunting. If the students do not evolve their own changes, one or more of the following variations may interest them.

What effects do these changes produce on caribou migration and Eskimo strategy?

a. Move the starting point for the caribou herd several dots to the east or west.

b. Make up a rule for caribou being scared by **smell**, specifying the direction of the wind, the distance (in dots) at which a caribou herd can smell a man, whether caribou can smell inukshuks, and how far the herd would flee when it is frightened by human smell. (One group decided that the wind would always blow from east to west, that caribou could smell only men and **inukshuks**, and that caribou smelled men from two dots away as long as the men were upwind of the herd.)

c. Make up a rule for building additional inukshuks **during** the game as the herd migrates. (One group decided that it would take one Beater three turns to complete an inukshuk during the game, that an incomplete inukshuk could not scare the herd, and that being allowed to build inukshuks during the game meant that the Beaters should only be allowed three instead of four inukshuks apiece **before** the game begins.)

RELATED ACTIVITIES:

1. Discussion on the effects of the rifle.

a. A discussion might be made about the effects of the introduction of the rifle into Eskimo culture. Before they had rifles, their hunting did not seriously reduce the numbers of game animals. After the rifle was introduced, the Eskimos reduced the herds of caribou by killing as many animals as they could -- often more than they needed.

b. This discussion on the effect of the rifle may range into the areas of conservation.

c. Some questions you might speculate upon are:

Do hunters with rifles need to cooperate and to live together?

How might hunting with rifles change the kinds of groups people would live in during caribou-hunting time?

How might hunting with rifles change the magic words the hunters use?

2. The poem, "The Lazy Tunrit" (shown below), shows a humorous aspect of caribou hunting, and at the same time tells much about the values of the Eskimos. The story describes how a Tunrit man hunted (or rather avoided hunting) caribou. (The Tunrits, the ancient inhabitants of the Netsiliks' land, were great caribou hunters.) After reading this poem, the students might think about what caribou hunting means to these people.

What ideas might a Eskimo parent or grandparent teach through this story? (Everyone admires a hard-working hunter; wives admire husbands who are providers, no one likes a fake.)

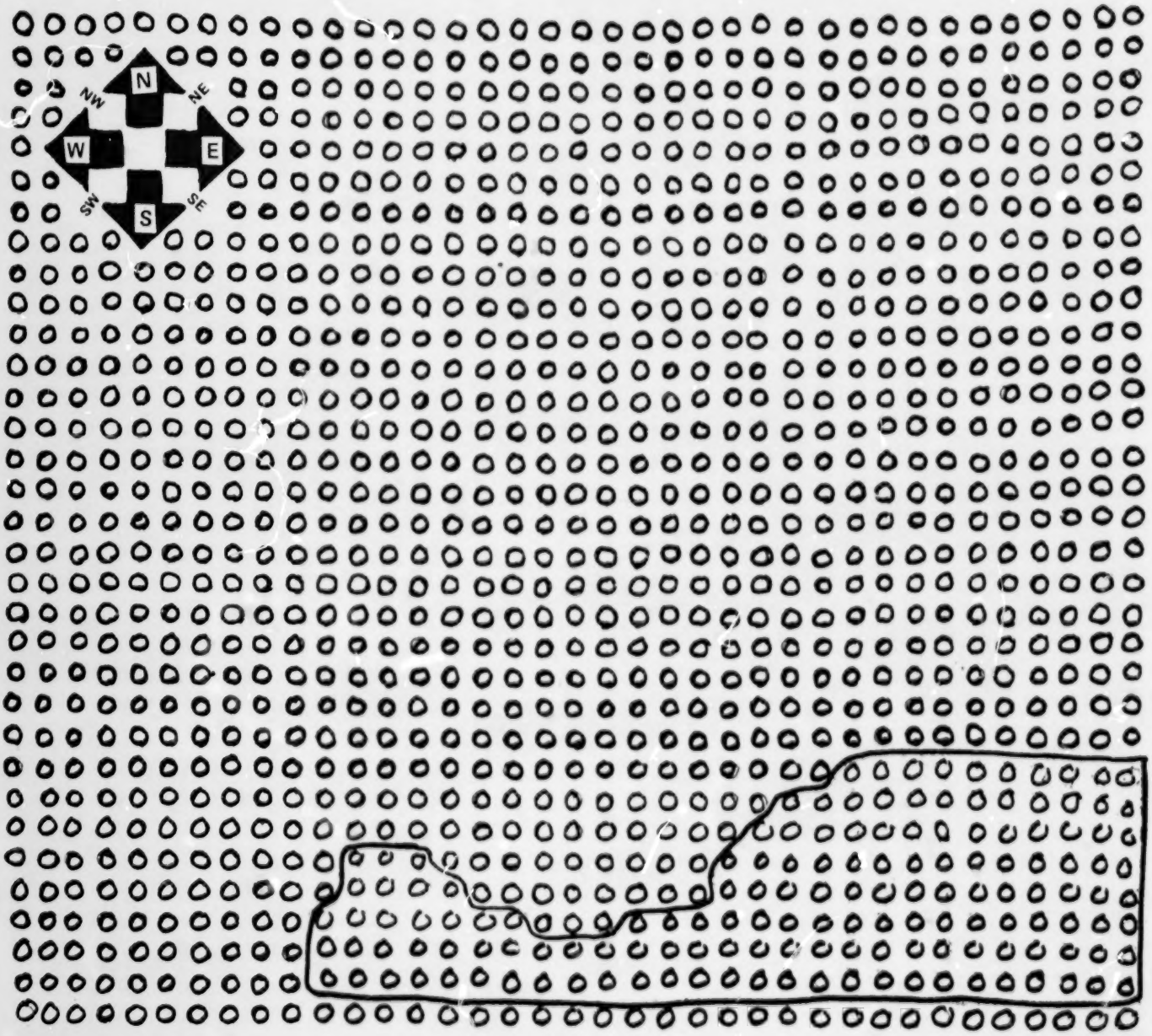
Can you think of any stories that you might have been told for the same reason (for example, the fables of Aesop)?

THE LAZY TUNRIT

This is the story of the Tunrit man
who was too lazy to hunt caribou
(Tunrit, you know, prefer hunting seal.)
His job in the caribou hunt
was to go out on the land
and scare up animals down to the crossing place
where the kayaks waited.
But this one was a tired Tunrit
and he lay down to rest
and spent the rest of the day resting.
He didn't want to admit he had done this
so he rubbed his boot-soles against a rough stone.
And when he came home that night
he said, "What a day hunting caribou!"
And showed his worn-out soles
to prove how far he had gone.
So this way he used to rest all day
and go home only at evening in time for dinner and sleep.
His wife was kept busy making him new soles.
"My man," she thought, "what a walker!"

But meanwhile few caribou were coming to the crossing place
where the hunters waited
and they decided to spy on him.
They followed him and saw him lie down
and rub his soles against a big white stone -
lying down walking, he rubbed his soles to and fro
until there were holes in them
and when evening came they saw the walker
limp home to his tent exhausted.
So they found him out
and named this stone The Sole-Wearer-Outer.
That famous sole-wearing stone still exists in our land
and is still used, they say,
by some of our biggest walkers.

3. Have the students make a song or a story about hunting or one of the hunting games. Such things as amulet, caribou, kayak, spear, paddle, parka, spirit, magic words, tent and thong can all be incorporated into an imaginative story.



CARIBOU HUNTING

Game Number	Eskimo Hunter 1	Caribou Killed
Caribou Player	Eskimo Hunter 2	Caribou Killed

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TITLE: Caribou Hunting at a Crossing Place, Part III

LENGTH OF ACTIVITY:

Object of the game: Beaters try to drive the Herd into the lake where Hunters in kayaks can make the kill.

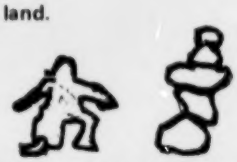
4 Eskimo Hunters (2 Players)

Each Eskimo Hunter plays 2 parts, one Beater and one Kayaker.

The Beater carries no weapons. His role is to direct the Herd toward the lake. He does this with the aid of 4 Inukshuks, piles of rock that look like men and frighten the Herd.

The Kayaker waits at the south shore of the lake for the Herd to enter the water, where the kill can be made.

On Land
2 Beaters are located on land.



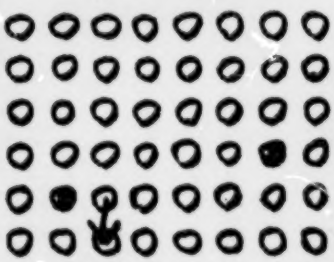
At the beginning of the game, the Eskimo Hunter does three things:

He locates the Kayaker on the south shore of the lake.

He locates the Beater on the land, no closer than 10 dots in any direction from the Herd's starting point.

He locates the Beater's 4 Inukshuks on the land, no closer than 10 dots in any direction from the Herd's starting point.

From their starting point, Beaters can move one dot in any direction, or they can stand still. They do not use the dice.



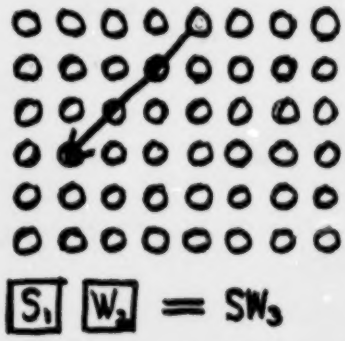
The Beaters' routes are marked with red and green arrows.

Inukshuks are marked with an X.

The Caribou Herd (1 Player)

The Herd starts at C, and moves first.

The Herd throws the dice to make its move. It moves in the direction shown on the dice and moves the same number of dots as the total shown.

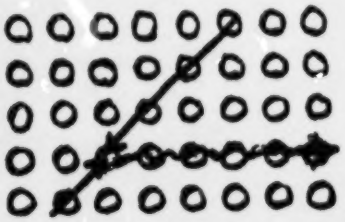


Compass points in the upper left hand corner of the map shown directions.

The Herd's route is marked with black arrows.

The Herd is frightened when the Beater and the Herd are on the same dot or when the Herd runs into an Inukshuk.

When frightened by a Beater, the Herd flees 5 dots in the direction the Beater chooses, either E, SE, W, SW, or S. The Herd cannot be directed to flee north.



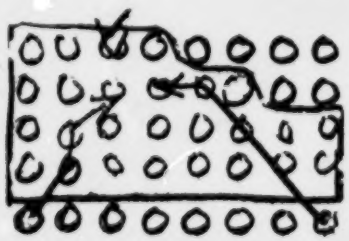
When frightened by an Inukshuk, the Herd flees 5 dots either to the east or west (if it was moving E or SE, it flees W; if it was moving W or SW, it flees E; if it was moving straight S, the east/west dice is rolled for the direction of flight.)

These rules apply for any number of frights on a single move.

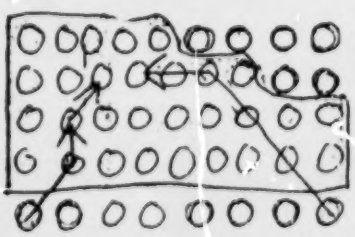
The Beaters' roles are finished when the Herd enters the water.

In The Water
2 Kayakers are in the water.

The Kayakers' roles begin when the Herd enters the water. While in the water, the Kayakers can move either one or two dots in any direction. A kill is made when the Herd and the Kayaker are on the same dot.



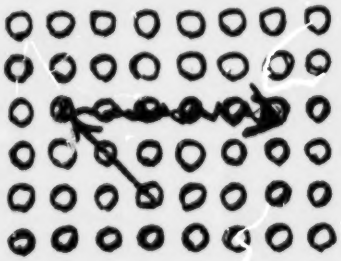
Both Kayakers can make a kill on the same dot. The Kayakers can follow the Herd and continue to kill caribou until the Herd reaches the shore.



The game ends when the Herd reaches the south shore of the lake, or the edge of the map if the Herd did not enter the water.

The Herd is frightened when the Beater and the Herd are on the same dot or when the Herd runs into an Inukshuk.

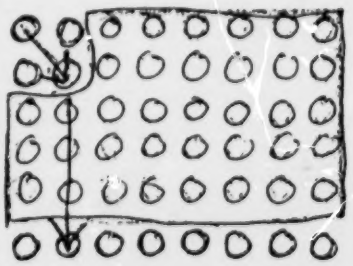
When frightened by a Beater, the Herd flees 5 dots in the direction the Beater chooses, either E, SE, W, SW, or S. The Herd cannot be directed to flee north.



When frightened by an Inukshuk, the Herd moves 5 dots either to the east or west (if it was moving E or SE, it flees W; if it was moving W or SW, it flees E; if it was moving straight S, the east/west dice is rolled for the direction of flight.)

The Herd swims 1 dot straight south while in the water. The dice are no longer used.

A kill is made when the Herd and the Kayaker are on the same dot. After an attack, the Herd continues to swim 1 dot straight south each turn.



The game ends when the Herd reaches the south shore of the lake, or the edge of the map if the Herd did not go into the lake.

TITLE: Survival in the Arctic

LENGTH OF ACTIVITY: Two periods

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Survival in a harsh environment requires organization and cooperation.

The culture which a people develop depends in large part on their environment.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To enable the students to organize a society in an alien environment.

To provide the students with knowledge of the Arctic.

TEACHING TECHNIQUES AND CLASSROOM ACTIVITIES:

1. The students should be given copies of the following reading, entitled "The Arctic". It can be read either in class or as homework.

2. Divide the class into small groups of three or four.

3. Instruct the students that they are stranded in the Arctic in later September with no hope of being rescued until at least next summer. The plane they were on developed engine trouble and was forced to land.

4. They must create a culture that will organize them sufficiently to survive until their rescue, keeping in mind that they may not be rescued at all.

5. First have the students break into groups and, using the Arctic readings, make a conditions sheet containing the following:

a. Climate.

b. Topography.

c. Available food and means of acquiring it.

d. Available building materials, how to use them, and how to acquire them.

e. Available water sources.

6. Next, have the students state what important institutions or ideas which they need to create. The teacher, using an inquiry method of discussion, should try to include the following ideas or institutions in the discussion:

a. Government - leadership.

b. Economy.

c. Education.

d. Religion.

e. Social relationships (family and kin)

f. Division of labor.

g. Values and morals.

7. Then have students decide what kind of organizing should be done in order to survive, keeping in mind the ideas and institutions discussed earlier. (The teacher may wish to list them on the board.)

8. When the groups feel they have created a workable culture, introduce one of the following problems and see how their cultures handle the problem.

a. The major food cache was broken into by wolves and all the meat was eaten. As a result, there is only enough food for two-thirds of your people to survive the winter.

b. Two of the female members stranded become pregnant, one miscarried.

c. A blizzard rages for four days and completely changes all land marks.

d. Two of the members quarrel; one kills the other.

e. One of the members sights a plane in the distance and then cannot see it any longer. The next day he sights the plane again.

f. One of the members seems to be a "jinx" -- everything he touches turns bad.

9. Arctic Reading:

THE ARCTIC

The northernmost part of the earth is a hugh expanse of ice and snow floating on an ocean almost entirely surrounded by land. This sea and the land around it -- all the area within the Arctic -- is what we call the Arctic.

The land area of the Arctic, some 1,500,000 square miles, includes parts of three continents: North America, Asia, and Europe. Another 5,500,000 square miles is ocean. The entire Arctic, land and water combined, is almost twice the size of the United States

The Arctic Ocean

The Arctic Ocean is the smallest and least salty ocean in the world. It is not as salty as other oceans for two reasons: first, the many rivers of the Arctic carry melting snow into it; and second, the water in the Arctic Ocean does not evaporate as rapidly as the water in warmer oceans that are not partly covered with ice. Much of the Arctic Ocean is covered with floating ice that is more than 40 feet thick and has been frozen for at least 1,000 years.

The ice in the Arctic Ocean is constantly moving. It is blown by the wind and swept along by the ocean currents. Moving ice makes travel by boat very dangerous. Huge blocks of ice often collide, and pieces with jagged edges break off. These pieces, or icebergs, can float away into the paths of boats.

The Arctic Ocean has only three openings into neighboring oceans. Most of the Arctic's water is locked in by the land and is very cold. Even in summer, the water in the ocean is only a few degrees above 28°F, the temperature at which sea water freezes.

The Land of the Arctic

In Greenland and many other places, high mountains come down to the edge of the Arctic Ocean. But much of the land area of the Arctic is low and treeless and frozen -- the kind of landscape called tundra.

The tundra begins at the tree line, the northern edge of the forests. In some places the tree line is far south of the Arctic Circle and in other places far north. Beyond the tree

line the ground never thaws completely, and trees cannot get nourishment or support in the frozen ground. Ground that does not thaw for many years on end is know as permafrost, or permanently frozen ground.

The tundra is wrinkled by many small hills and creased by many rivers and lakes, but it is mostly flat. The hills are not very high and the rivers and lakes are not very deep.

During the last ice age huge sheets of ice moved over the earth. The ice flattened the landscape by scraping the soil off the hills and piling it into the valleys. As the ice moved, it scratched the surface of the land. When it melted, the water flowed into the scratches and made many long narrow lakes.

In the short Arctic summer, only the top few inches of the ground thaw. The water from melting snow cannot drain down into the ground because of the layer of permafrost beneath it. The water trapped on the land makes great marshes, which drain slowly into the lakes and rivers that eventually empty into the Arctic Ocean.

Because the tundra is frozen just under the surface, roots of plants cannot grow deep. Tundra plants are not tall. Instead, they grow along the ground. The strong winds that blow across the land would knock over tall plants with so little support in the ground.

The range of temperature is great in the tundra area. In some places it can be 60°F or 70°F below zero in the winter and up to 70°F in the summer. Those extreme and sometimes quick changes of temperature have changed the land. The surface of the tundra appears to be covered with patterns formed by lines of stones. These stones have been pushed up through the soil as the top layers of the ground freeze in winter, then thaw in the summer.

All of these features found in the Arctic and nowhere else are a result of the cold climate. But why is it cold in the Arctic?

The Seasons

As the earth makes its yearly journey around the sun, it also spins around an imaginary line going through its center. This line is called its axis. The northern extension of the axis is the North Pole, and the southern extension is the South Pole. It takes the earth twenty-four hours to make a complete turn on its axis.

The tilt of the axis makes the northern hemisphere lean away from and then toward the sun as the earth moves around the sun. When the axis is tilted so that the North Pole is toward the sun, it is summer in the north. When the axis is tilted away from the sun, it is winter. In midwinter each year there is a time when the sun cannot be seen in the Arctic, and then there is a time in midsummer when the sun does not set -- when it is daylight through the day and the night, too.

On the Arctic Circle there is one day during the year when the sun never rises above the horizon and one day when it never sets. The farther a traveler goes north of the Arctic Circle, the more days of light there are in the summer and the more days of dark in the winter. Finally at the North Pole, the year is like one long day. Half the year has sun all the time and the other half has no sun at all.

Even when they are tilted toward the sun, the poles of the earth never face the sun as directly as does the land near the equator. The light and heat from the sun always hit the Arctic region at an angle, and so there is not as much heat from the sun as there is near the equator.

In such a vast area as the Arctic, there are many different kinds of weather. Any place where the temperature never averages above 50°F in the warmest month of summer has an arctic climate, even though some of the land outside the Arctic Circle is arctic by this definition.

The Arctic has a long, cold winter, but it is not a land of constant ice and snow. Summers in the Arctic are mild and green -- and very short. Before summer comes, the days have grown longer. These long hours of sunlight help to melt the snow and bring the Arctic plants to life. Summer begins with the melting of snow in June or July and it lasts only through August.

Winter then comes suddenly. There is no spring or autumn in the Arctic. The first snow usually falls late in August, and summer is gone. Soon the hours of daylight become

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fewer and fewer until finally the sun does not shine at all. The wind blows constantly over the treeless land and packs the snow hard against the ground.

It does not snow often in the Arctic, because the cold air cannot hold enough moisture to make snow. The heaviest snows of the year come late in the winter when the air is warming up. The Arctic is so dry in the winter that the whole region is called a cold desert. It does not snow as much in the Arctic as it does in many places in the United States, but when snow falls in the Arctic, it does not melt for most of the winter.

During the long dark winter, Arctic skies glow with great arches of light -- yellow and red or green and violet. These are the northern lights, or **aurora borealis**. They seem to shimmer against the sky like a curtain in front of a stage. No one knows for sure what causes auroras. One explanation is that they are caused by particles of energy given off by the sun. When these particles travel toward the earth they collide with gases in the earth's atmosphere. The light from the explosion becomes the aurora.

In the Arctic, travelers often see things that are not there, or mirages. When cold air collects under warm air, a kind of mirror is made. This mirror reflects things that are too far away to be seen, and makes them look as though they are very close. A stranded traveler once told of seeing on the horizon the rescue boat coming for him. But many hours later, when the boat came into sight on the sea, he realized that he had been seeing a mirage.

The Arctic region offers some of the harshest conditions of life that can be found anywhere on our planet. Most living things -- plants and animals -- thrive where there is warmth, abundant moisture, nourishment and light. The Arctic supplies scarcely any of these. Still, many growing things flourish there. In the summer the land is green and bursting with life. Many animals and birds live in the Arctic all year round, and many more migrate north for the summer. Insects abound on the tundra in summer, and the sea has a world of life of its own.

LIFE IN THE ARCTIC

The harsher the climate, the fewer the species that live there. This is true all over the world. To survive in the Arctic, all living things must make use of the long, light summer days, and they must be able to withstand the long, cold winter. They must survive the floods from melting snow in spring, the damp summer and the long winter dryness. Life that begins in the warmth of summer must adapt to the bitter cold of winter or die.

Life on the Land

Plants

During the last ice age, much of the plant life of the Arctic disappeared. As the great glaciers melted, they uncovered wide areas that had been scraped bare of soil. Almost all plants need soil to grow. There is one plant, however, that can live without soil: lichen. Not only can lichens find food for growth in places without soil, they also make soil for other plants. As a lichen grows, it breaks up the rock on which it lives. Over time these particles of rock become the soil in what was once a barren land.

Most Arctic plants are perennials, which means that they live longer than one season. Because they can survive the winter, new seeds do not have to be planted every year. The Arctic summer is so short that it takes many plants more than one season to make seeds. And so they grow through one summer, rest for the winter, and continue to grow and blossom the next summer.

Many plant species grow in the Arctic. The tundra is colorful in the summer with flowers on a background of green mosses and grasses. The Arctic has no plants with thorns or spines, nor does it have any poisonous plants. Few Arctic plants have a scent. And only a few produce fruit or other parts that are edible for human beings. But the plants of the Arctic provide food all through the year for many animals.

On the marshy tundra, thousands of insects are born every summer -- flies, mosquitoes, bees and butterflies. These insects make life miserable for man and beast, but they also make much of the plant life possible by pollinating the blossoms of flowering plants.

Adapting to the Arctic

Every species of animal that lives in the Arctic must be able to satisfy its basic needs in some way or it would not be able to live there.

Every animal must eat. To do this through the Arctic year, some animals migrate to another area, others live on stored food and still others can digest foods that are not nourishing to most animals.

All animals must keep a suitable body temperature, which is not easy in the Arctic. Some animals migrate to a warmer climate. Others have extra insulation in the form of a layer of fat under the skin (seals), heavy fur (musk oxen), or thick feathers (snowy owls).

For the species to survive, each animal must be able to reproduce successfully. In almost all species the young are born at a time of year when they are most likely to survive.

Migration is an important way of adapting to a place where conditions are difficult. Many birds and a few animals spend the summer in the Arctic and leave before winter sets in. There are other animals and a few birds that spend a large part of their lives in the Canadian Arctic.

Birds

More than eighty species of birds migrate to the Arctic in early summer to build their nests, lay their eggs and hatch their young. The tundra, with its many lakes and rivers, is an especially good resting ground for water birds. As the summer days grow shorter, most birds return to a warmer climate.

Some birds make the Arctic their year-round home. Of these, many are either black or white or a combination of black and white. Some Arctic birds, like the ptarmigan, change color with the seasons. In the winter the ptarmigan is all white, and in the spring it changes to grey-brown to blend into the changing tundra.

Snowy owls and ravens stay in the Arctic through the winter, moving over the snow-covered tundra in search of food. The snowy owl preys on small animals. Ravens stay near wolves in the winter, because they get much of their food from animals killed by wolves.

A common bird near the Arctic shore is the murre. It looks like a small penguin, and lives almost entirely in the sea. During the summer it comes to land to lay eggs and hatch young. Even before the young chicks can fly, the birds return to the water.

Mammals

Musk Oxen

Musk oxen live year-round in the Arctic. They do not migrate south to escape the bitter cold. In fact, they do not move from place to place any more than is absolutely necessary to find food in the winter.

Musk oxen are related to goats and sheep. An adult musk ox is as big as a small cow and weighs up to 1,000 pounds. It is a broad-shouldered animal with long, shaggy brown hair. In the winter its soft undercoat of hair is so thick that snow does not melt where the animal lies down. In summer, the clouds of insects cannot disturb the musk ox through its furry armor. The Eskimos call the musk ox **omingmak**, the big bearded one, because its long neck hair hangs like a beard under its chin.

Musk oxen eat the plants of the tundra in summer and winter. In summer, food is easy to get. In winter they use their strong, wide hooves to paw through the snow for lichens and mosses or hunt for areas where the wind has blown the snow away.

The curved horns of musk oxen are hollow, but they are very strong. They are used in fighting off Arctic wolves. When a herd of musk oxen is approached by an enemy, the bulls face the danger in a semicircle with the cows and calves behind them. Their horns protect the herd from predators like wolves, but the strategy makes the animals easy prey for hunters with guns. After guns were introduced in the Arctic, the musk ox quickly became the rarest of all the land animals there.

Caribou

A caribou is a deer adapted to survive in cold and to live in a land blanketed much of the year by snow. It has a thick coat of hair for warmth and broad hooves that make walking on snow easy. But even so, most caribou migrate south for the winter. They find shelter in the forests where the snow is softer.

In the forests in winter, caribou eat lichen and mosses. They pound through the snow with their front hooves to get at the food. As the snow melts in the spring, it settles during the day and freezes hard at night. When the snow is too hard, the caribou cannot pound through it to get food, so they search for softer snow. This search leads them north where the weather is not yet so warm. Gradually the caribou move farther and farther north until they reach their summer grazing grounds.

Early in the fall the caribou begin to migrate south. They move south to the tree line to find bushes and trees on which to clean their antlers of their velvet-like covering. For a short time in October, they move out of the trees and onto the tundra to mate. But winter is already upon them. Snow is falling, and cold winds whip across the treeless ground. The wind-driven snow of the tundra is harder than the snow of the forests, and by late October the caribou have returned to the protection of the trees, where they will be able to get food during the winter.

Both male and female caribou have antlers. A female's antlers are shorter than the male's and grow at a different time of the year. The male's antlers begin growing in early spring every year and reach full size in late summer. The huge antlers look like dangerous weapons, but they are not used for protection. In the fall, males thrash their antlers in bushes and against the antlers of other males. The thrashing arouses a caribou's urge to mate.

Female caribou mate when they are two years old, males when they are four years old. But most caribou never live to mate. More than half die the year they are born. Those that survive their first year may live as long as fifteen years.

Caribou calves are born in June. This gives them the summer to grow before cold sets in again. A caribou calf weighs only eight pounds when it is born, but it stands up almost immediately, and in a few days it can run as fast as its mother. It is born with teeth and can eat plants when it is only a few days old, but it also nurses from its mother until fall. At the end of the summer, the calf weighs seventy-five pounds and is ready for the long,cold winter.

During the summer, calves romp near their mothers. They chase each other and run in large circles, but they do not stray too far. A calf that gets separated from the group will almost surely die.

All year long caribou eat, travel, and nap with other caribou nearby. Now and then one is frightened by a wolf or a man and gallops off. But a few minutes later, if it is not being chased, it settles back to its normal routine. For most of the year caribou live in small groups. But in the autumn migration, many groups come together to form huge herds of thousands of caribou.

Wolves

Out on the tundra, far from human beings, the main predator of the caribou is the wolf. The wolf is a dog-like, carnivorous animal that preys on musk oxen, hares and lemmings, as well as caribou. Wolves do not migrate with the caribou, but they may follow a migrating herd for many miles on the chance that they can single out a member of the herd and attack it.

Wolves hunt over a wide area, often travelling twenty miles a night in search of food. They hunt singly or in packs, relying on speed to bring them close to game. When several wolves hunt together, they sometimes take turns leading the pack. One wolf puts on a burst of speed and then drops back as another takes over.

Arctic wolves look much like wolves in other parts of the world, but they are lighter in color. In winter an Arctic wolf is almost snow-white. In fact, some stay white all year long. An adult male wolf usually weighs about 100 pounds. Eskimo dogs look very much like

wolves, and many probably are part wolf. Like dogs, wolves often bury extra food and go back to eat it when food is scarce.

Wolves not only hunt in groups, they live in groups. Wolves mate for life, and the offspring stay with their parents even after they are fully grown. Cubs are born late in the spring. By fall they are ready to begin hunting with their parents.

Foxes

The Arctic fox is a predator too, but it is too small to prey on caribou. Fully grown, an Arctic fox usually weighs less then ten pounds and is little larger than a big house cat.

Lacking the strength of wolves, Arctic foxes rely on cunning to kill their prey. They kill lemmings, Arctic hares and birds, and eat birds' eggs and berries when they can be found. They are scavengers, too, eating remains of animals killed by larger predators. In the summer, they may find caribou meat. In winter, when food is scarce, the foxes may venture out on the pack ice to follow polar bears and eat what they leave behind.

In the summer the coat of the Arctic fox is short and brownish-grey, the color of the rocky hills along the Arctic Ocean. In the winter, it is all white except for its eyes and dark nose, the only features that give it away in the snowy landscape. In its dense winter coat, the Arctic fox can sleep comfortably in a snowy burrow when the temperature is 50°F below zero outside. The coat that keeps the fox warm can also bring danger. The fur is so prized by the fur industry that people who live in the north trap foxes to sell their skins.

Weasels

Another animal with a valuable winter coat is the weasel. In winter when its fur turns white, the weasel is called an ermine. Weasels and foxes compete for small animals to eat.

Arctic Hares

An Arctic hare makes a hearty meal for a fox, because it is nearly the same size. Wolves and owls also prey on hares. Hares do not migrate and they do not hibernate in winter. They continue to search the snowy tundra for twigs and dried grasses, relying on their white winter coats to hide them from predators.

Lemmings

Lemmings are small, furry animals much like hamsters. They do not migrate, hibernate or turn white in winter. A female lemming matures in six months and can produce eight litters of five or six little lemmings a year.

Because of this rapid reproduction, now and again there is a population explosion among lemmings. Driven to distraction by overcrowding, large bands of the animals move out across the tundra. Many die of exposure or are killed by snowy owls, Arctic foxes or wolves. Many others drown as they try to cross lakes and rivers. In the end, the lemming population is reduced, and the cycle begins again.

In the summer, lemmings feed on grasses and other plants and store food in the tunnels that serve as their winter homes. In winter they are safe and well fed underground. If they leave their burrows, where the temperature may be 50 degrees above the outside temperature, they freeze quickly -- if a predator does not spot them first.

Life in the Sea

But is the ocean such a cold place to live? Though the water of the Arctic Ocean rarely goes more than a few degrees above 28°F, the temperature at which sea water freezes, it also does not go below that temperature. In the winter, the ocean water under the sea ice is much warmer than the air.

The oceans of the world are areas of abundant life, and the Arctic Ocean is no exception. Most of the marine life consists of many different kinds of microscopic plants

and animals. This teeming life, called **plankton**, is the main source of food for many of the animals of the sea. In addition to plankton, the waters of the Arctic contain other small marine creatures such as clams, crabs, shrimp and several kinds of fish.

Fish

Trout and salmon are common in the bays and gulfs of the Arctic Ocean. Some of these fish begin their lives in the rivers and streams of the tundra and eventually find their way to the sea. The arctic char, a type of salmon, is a plentiful source of food for men in the far north. A full-grown char weighs seven or eight pounds and lives either in the rivers flowing into the ocean or inland lakes.

Mammals

Whales

Whales live in the open sea. They are mammals and have lungs instead of gills, so they must come to the surface to breathe. Whales are the largest animals of the sea, and yet most of them live on plankton, the smallest of sea life. Several kinds of whales live in the Arctic. Once they were plentiful, but years of whale-hunting have cut down their number.

Walruses

The word "walrus" comes from the Norwegian word **hvalross**, which means whale-horse. This is a good name for this animal, because a full-grown walrus sometimes weighs over a ton.

A walrus is a strange-looking animal. Its skin is thick and wrinkled, and it has two long tusks like buck teeth that never stopped growing. With its tusks, a walrus digs clams from the ocean floor. A walrus uses its flippers to walk on land. Although it is clumsy, it can move rapidly.

Walruses are sociable animals. They live in a very close group and protect one another. Because they often try to help a wounded member rather than escape from danger, walruses are easy prey for hunters. This is one reason why walruses are now rare in the bays of the central Arctic.

Seals

There are many different species of seals in the Arctic. The one that is most common in bays and inlets is the ringed seal named for the dark rings on its back.

Although they live in the sea, seals are warm-blooded and they breathe air. Seals must come to the surface of the water to breathe at least once every fifteen minutes. In the summer this is easy. But to breathe during the winter, seals must chew holes through the ice. Each seal keeps several breathing holes open all winter and stays near its holes. Of course, a seal could use another seal's breathing hole, and some probably do.

The ringed seal has a sleek body just right for swimming. Like all sea mammals, the ringed seal is insulated to protect it from the bitter cold. Under its skin is a layer of fat, or blubber, which helps keep it warm. A male is about five feet long and weighs about 200 pounds. Females are slightly smaller. The seal's coat of short hair is grey with dark ring-like marks on the top and a silvery undercoat. The seal has a whiskered face and very large eyes. Its eyes are covered with protective oil so it can see as well under water as it can on land.

A male seal reaches maturity when he is about eight years old. A female is mature at about six or seven. Many seals die in their first year. Of those that survive to adulthood, probably most die before they are twenty-five years old.

In late March a female seal crawls out onto the ice and makes a small den in the snow. In April she gives birth to a single seal pup. The infant spends April and May inside the den, nursing from its mother and growing. The mother leaves the den to find food but returns often to nurse the infant.

In early summer, seals often haul themselves out of the water and rest in the sun next to their breathing holes. Why they do this, no one is quite sure. Although seals are cautious, every year some of them are killed by bears and human beings while they are lying out on the ice.

Seals feed on other animals, mainly fish and small crab-like animals that are common in the Arctic Ocean. The jaw of a seal is very similar to the jaw of other flesh-eating mammals. It has strong canine teeth like dogs and cats. In fact, seals are closely related to dogs and cats.

Seals are preyed upon by several animals. In the water they are hunted by killer whales, and on the ice they are hunted by bears and by human beings.

Polar Bears

The polar bear lives on the sea, not in it. Almost all a polar bear's life is spent on the floating ice of the Arctic Ocean, and some bears never set foot on land. They are born in a cave in the ice and they spend their lives hunting on the ice or at the edge of open water. Only if the hunting is poor do they go on land.

A polar bear that finds itself on land in the summer will, like other bears, eat berries, perhaps a little lichen or moss, bird's eggs and any small rodents that cross its path. On the ice, polar bears eat young walruses, fish or stranded whales. But the food they eat most is seal meat. Polar bears hunt seal by stalking them near cracks in the ice where the seals crawl out to rest. Although the seal can dive and swim better than the polar bear, it has little chance to escape if caught unaware on the ice by a hungry polar bear.

Polar bears are good swimmers. They have been seen swimming in the open ocean 25 miles from land. They can swim comfortably in cold water because they are protected by their thick fur. The fur is so well lubricated with oil that it is almost waterproof and makes a good insulation against the cold.

The polar bear is feared by the Eskimos, partly because of its size. A full-grown male polar bear weighs up to 1,500 pounds. Female bears weigh much less, but they are still frightening at 700 pounds. They are also frightening because of their speed. They can run 25 miles an hour for short periods of time -- easily outrunning a man.

For such large animals, polar bears have tiny offspring. Cubs weigh only two pounds when they are born. Each female has two cubs every other year. The tiny cubs stay with the mother until they are nearly two years old, at first clinging to her ears and tail to be towed through the icy water, later swimming on their own to follow her on hunting expeditions.

The explorers who first went to the lands of the Arctic called the tundra "the barren ground," a place without life. At first glance it may seem empty and lonely, but when we look more closely, we see that it is not empty at all. It is a land full of life. The short Arctic summer is a time of bustling activity, and even the long, cold winter has an abundant life of its own.

TITLE: Aiyahak - Eskimo String Games

LENGTH OF ACTIVITY: Adaptable

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

The aspects of culture are passed on in various ways other than by formal education.

By studying strange figures and listening to the stories behind them, you can learn something about the people who used them.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To understand Eskimo stories which have been handed down from generation to generation.

To become aware of the happy relationship between grandparents and children in an Eskimo family.

To capture and preserve a part of the Eskimo culture which is rapidly disappearing.

TEACHING TECHNIQUES AND ACTIVITIES:

1. **Aiyahak** is the Northern Alaskan Eskimo (Inupiat) word for string games. It is one of the often-used methods of grandparents for amusing children indoors during the darkest, coldest days of winter. Each string game had a story behind it and the game was a means of illustrating the story.

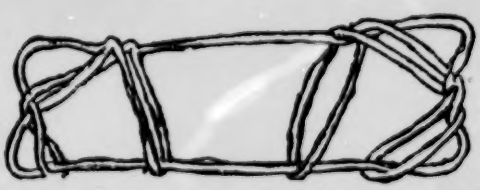
2. Each season had a different amusement. String games were played during the winter. The aurora borealis went with one string game. Children were told that if they stayed out too long and made too much noise, especially when the aurora borealis was out, the northern lights would stream down and pick them up. To keep from being picked up, children would have to throw dog dung at the aurora borealis and yell, "Go away. Go away." There was no curfew and children didn't know enough to come in so this was some of the techniques used to scare children so that they would stay inside on dark, cold winter nights.

3. There is a taboo against children playing string games, except on days when the sun no longer rose about the horizon. To prevent them from playing these games, older people told the children that there was a string man outside. They said that his intestines flowed through his mouth and he played string games with them. They also told the children that the string man would come inside and wrap them up in his intestines and carry them off if he caught them playing string games on long days in broad daylight. What purpose did this taboo serve?

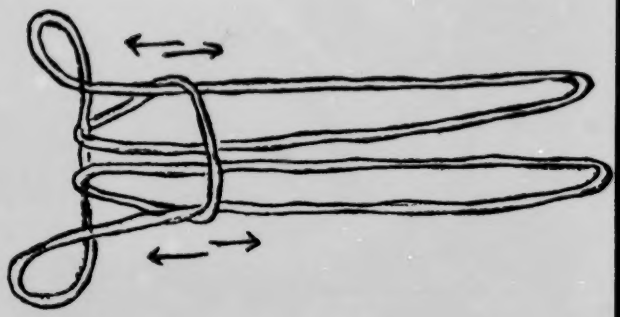
4. Original string games were done with braided sinew from the back of the caribou. As a young girl, one had to learn to make thread by shredding, twisting, and braiding sinew. Now sinew is being replaced by nylon thread and dental floss for sewing. Ordinary string is used for the string games.

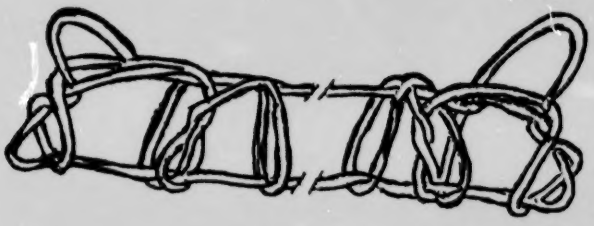
5. Use videotape, "Aiyahak", from **First Alaskans**, ABSD instructional television series.

In this figure a brown bear can be seen running in each direction. The string figure of the two bears was known all along the north coast. It seems to have been the most widely known string figure among the western Eskimos of North America. On Little Diomede it was called "the two caribou without their horns."



The pot boiling is a simple game and the movement is to indicate that it is boiling over. This little story is to impress children that when the pot is boiling, it is hot and very dangerous to handle. This figure is also reported from the Okanagan Indians of British Columbia. They call it a fish trap.





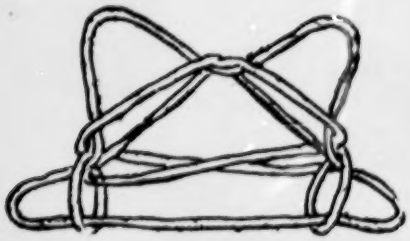
The two adult polar bears are on the outside and the young cubs are in the middle. In other places it is called a brown bear family.

The boy is sitting on the edge of the log. The story goes, "I sit, I sit at the edge of a log. I'm wandering off to visit a friend on the other edge of the village." As the figure moves he is going to visit his friend. This simple figure is reportedly one of the first that children learn to make. This figure usually is used to mean "man" or "child."

One of the string games is done to a chant. First you place one end of the loop of string under a mukluk. You then begin twisting the string and chanting at the same time. With each beat of the chant, you twist the thread. Then you hold down the twisted part of the string with the finger and begin chanting again, twisting the string remaining above the finger. When you release the finger (if you twisted the string correctly), the strings will be unraveled.

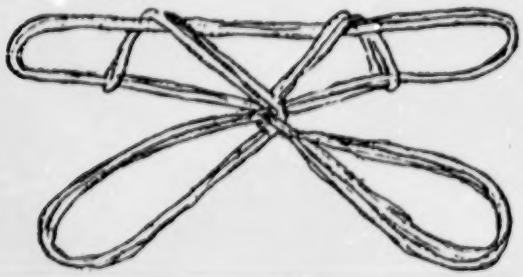
A RACK OR PLATFORM

The Inland Eskimos of N. Alaska, from whom this figure was learned, call it **uylyyaq**, which means the rack or platform outside the house on which meat, clothes, etc., are stored.



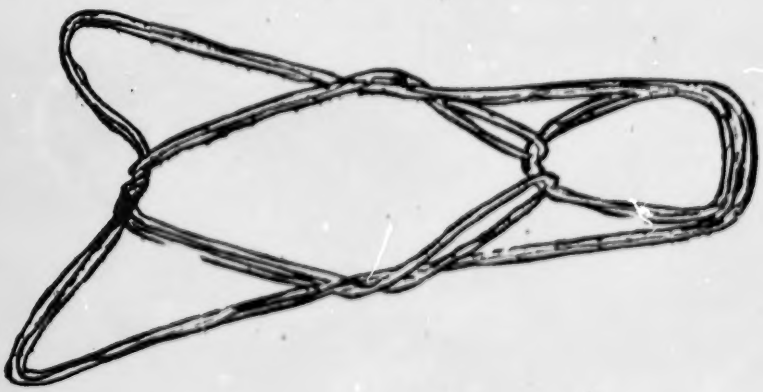
TWO DOGS FEEDING OUT OF ONE BOWL

This figure is known from the Kobuk River in northern Alaska all along the coast to Coronation gulf. The Alaskan natives call it "two dogs feeding out of one bowl" (**poyutaq atautciq qi'miayuk aluptuk**). In the Mackenzie the natives say: **qimak ukwak aluk ukwak itiyman quqciyuk**, "Those two dogs, those who are feeding, when he--their master-- came in he cried **quq quq** to drive them out." The Coronation gulf natives call the figure **qimak aluktoyyuk**, "two dogs feeding."



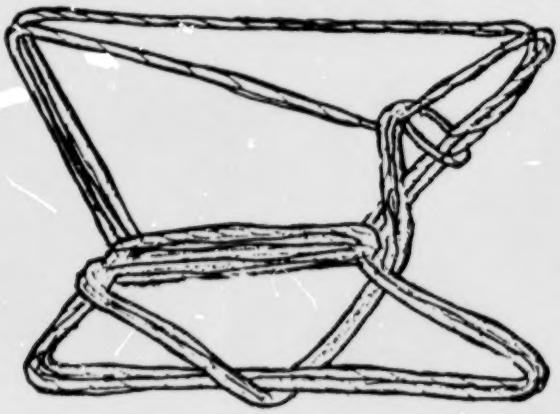
THE BEAVER

At Cape Prince of Wales and at Point Hope this figure is called **paluktaq**, "a red fox." On the Kobuk river, at Barrow, and by the Inland natives of North Alaska it is called **kiyiayuk**, "the beaver." I have no record of it among the Mackenzie river Eskimos, but in Coronation gulf it is called **qa/vik**, "the wolverine."



THE RAVEN = *tuluyaq*

This figure has been recorded from Indian point, Siberia, from Point Hope, from Barrow, from Inland natives who wintered behind the Endicott mountains south of Collinson point, and from Coronation gulf. Everywhere it has the same name, "the raven." I have no record of it from the Mackenzie, but do not doubt that it exists there also. Boas found it in Cumberland sound, and Kroeber in Smith sound, in both places under the same name, "raven."

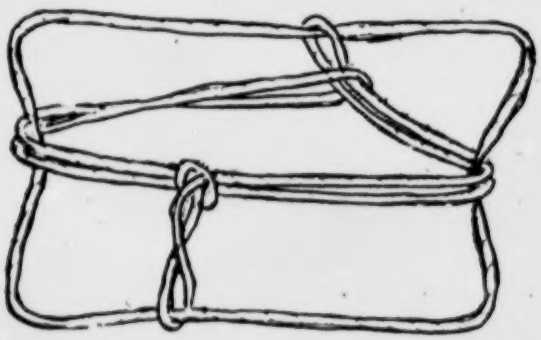


THE BURBOT = *nataynaq* (Barrow and Inland Eskimos)

This figure is called by the Barrow and Inland Eskimos of North Alaska **nataynaq**, "the burbot."

THE BELUGA

This figure is called by the Barrow and Inland Eskimos **ciciuaq**, "the beluga." The Mackenzie and Copper Eskimos call it **qilaluyaq**, which in the Mackenzie dialect means "the beluga." Boas obtained it from the west coast of Hudson Bay and from Cumberland sound with the same name, "white whale or beluga," but Kroeber, who found it among the Smith sound Eskimos, calls it "narwhal."



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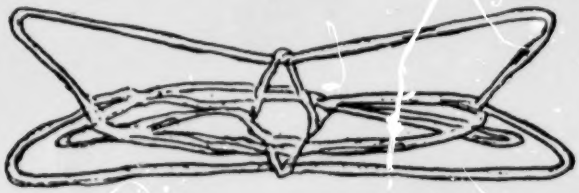
THE KAYAK

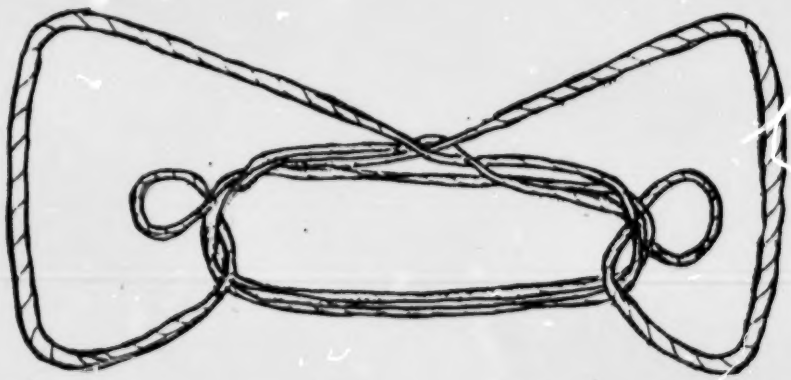
This is the figure described by Dr. Gordon from King island, to which he gives the name, "kayak." It is known by the same name to the Barrow, Inland, Mackenzie delta, west coast of Hudson Bay and Cumberland sound Eskimos. I could find no chant at Barrow, merely the words **qayaq ciamutiya**, "the ice broke up the kayak," uttered while dropping the little finger loops, when "the kayak" disappears. The Inland natives from the Endicott mountains have a chant for the figure, which is known also to the Mackenzie delta Eskimos.

At Barrow the figure is produced more simply than by Dr. Gordon's method. Whether the Mackenzie Eskimos follow the Barrow method or not I failed to notice. The Barrow natives proceed as follows:



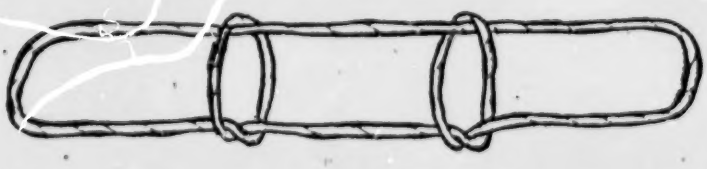
THE LAMP

The Coronation gulf natives call this figure **quyaq**, the stone lamp which they use for light and heat.



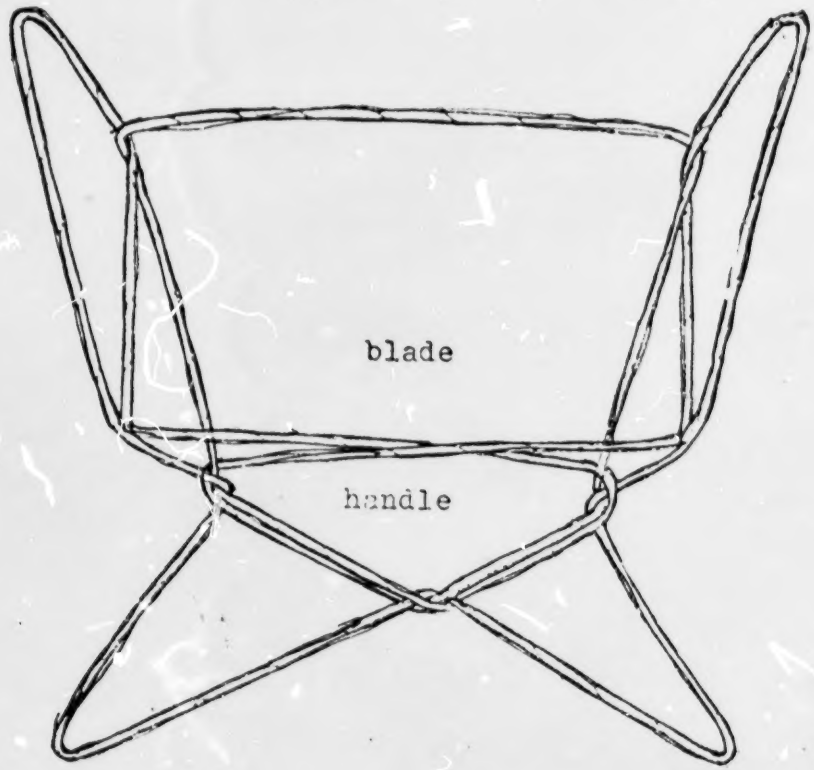
TWO SEAL HOLES

This figure, which is called by the Inland Eskimos of northern Alaska, **ayyuk**, "two seal-holes," is the same as Dr. Gordon's "two kidneys," from St. Michael's island. I have not seen it among other Eskimos.



A WOMAN'S KNIFE

This figure seemed to be peculiar to the Inland Eskimos of the Colville river, by whom it was called **uluyaq**, "a woman's knife."



ESKIMO SUPERSTITIONS CONCERNING STRING FIGURES

Among nearly all Eskimo tribes there were various superstitions concerning string figures, although for the most part they have disappeared under the influence of Europeans. From Kotzebue Sound, in Alaska, to Kent Peninsula, at the western end of Coronation Gulf, there was a taboo against playing the game except in the winter, when the sun no longer rose above the horizon. The Eskimos of Alaska and the Mackenzie Delta have long since abandoned this taboo, and the game has become a pastime for every season of the year; but in Coronation Gulf, it was observed, though not very rigidly, down to the year 1916.

RELATED ACTIVITIES:

1. Other things which you might have students do include the following:

a. Find out other materials for illustrating stories with simple materials?

b. Have any of the students ever played cat's cradle? From whom did they learn it? Have them demonstrate the game to the rest of the class. For those who want to learn it, there are good illustrations and directions in "Strings On Your Fingers" by Helfman.

TITLE: Alaskan Ethnic Physical Games

LENGTH OF ACTIVITY: Adaptable

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

The games a culture develops are a reflection of its values.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To develop an understanding and appreciation for the native people and some of their games and athletic contests.

To develop an understanding of the athletic contests themselves and what is involved in performing these feats.

TEACHING TECHNIQUES AND ACTIVITIES:

1. Ask students why a culture develops games and athletic contests (provide teaching tools, skills needed to survive, outlets for aggressive behavior, etc.). Go from the general to the specific ending up with a discussion of reasons Native Alaskans developed games and athletic behavior.

2. Have students do research on the games developed by Alaskan Natives. Have them trace their history and explain what the purpose of these games are. Some of these games are explained on the following pages.

3. Have the students set up an Alaskan Native Olympic Games.

4. The third Annual Native Youth Olympics is tentatively scheduled in Anchorage in April, 1973.

5. Contact the district physical education co-ordinator for help, information, and coordination.

a. Establish an Olympic Committee to set up the following standards:

1). Purposes
2). What games should be included
3). Who can participate
4). Where held
5). How long
6). Opening and Closing Ceremonies
7). Prizes, Awards, Honors, etc.
8). Rules and Regulations
9). Brief History of Games

b. Set up the Olympics, having people compete, having opening and closing ceremonies, and making awards.

c. Games used may include any Alaskan Native game in addition to those included in this lesson which are mostly Eskimo. Utilize the Native students in your class to find these games.

d. In addition you might put on these games for someone else. In your own schools. In elementary schools.

6. Use videotapes, "Eskimo Olympics" and "Native Youth Olympics", from **First Alaskans**, ABSD instructional television series.

HEAD PULL

Two contestants face each other on hands and knees on the floor. A belt is placed around the back of both contestants heads and the contestants pull this belt tight between them. The two contestants pull against each other until one contestant lets the belt slip off the back of his head.

INDIAN LEG WRESTLING

Two contestants lay on the floor side by side with their feet pointing in opposite directions. Each person locks arms with his opponent with the arm that is next to his opponent. Contestants swing the leg nearest to his opponent three times vertically by the count of the referee. On the third elevation of the legs, the contestants lock legs at the knee and attempt to roll their opponent over.

HIGH KICK-SINGLE LEGGED

Each contestant trys to kick an object suspended a certain distance above the floor with one leg. The contestant must try to kick the object by jumping off of one leg attempting to kick the object with that same leg and returning to the floor on that leg that he jumped from.

TWO-LEGGED HIGH KICK

The contestant again trys to kick an object that is suspended above the floor but this time using two legs. The contestant must jump from the floor with both feet simultaneously, kick the object, and then return to the floor with both feet at the same time. Both feet should be kept together and the contestant may not fall upon landing on the floor.

STICK PULL

Two opponents sit on the floor facing each other. The bottoms of a contestant's feet are placed against his opponents with his legs spread. A stick is placed between the two opponents and both opponents grip it with their hands. One opponent's hands on the outside of the other opponents. Both opponents try to pull the other opponent either off the floor or pull hard enough to make his opponent release his grip on the stick.

SEAL CRAWL

Each contestant must be in a position which resembles that of a push-up position. The elbows must be even with his upper body. The hands which support the upper body must have fingers curled underneath so that he is supported by the heel of the hand and the first knuckles. The contestant must remain in this position resembling a lowered push-up position and must propell himself across the floor by the use of his hands and toes. The winner is that contestant who goes the farthest distance without touching the floor with any other part of his body.

KNEE JUMP

Contestants kneel behind a line with their toes pointed out behind them. The contestants must leap forward from a kneeling position across the line landing on both feet simultaneously. The winner of the event is the contestant who jumps the farthest. Determination of the length of the jump is made by measuring from the starting point to the point where the contestants heels first touch the floor. The contestant must remain in a standing position after the jump.

TOE KICK

The contestants stand behind the starting line. The contestant must jump forward and kick a rod backwards with his toes as far as possible. The contestant may not touch the floor between the rod and the starting line. After he has proceeded to kick the rod backwards, he must land on both feet ahead of the original place of the rod. The winner is determined by the distance that the rod is kicked backwards from the starting point.

EAR WEIGHT

In the **ear weight** contest small one-pound lead weights are threaded on braided sinew or a seal thong. The thong or sinew is then looped over the ear. The contestant must then carry the load of weights around a predescribed course. After all the contestants have completed each round, more weights are added. He cannot touch any part of the load he is carrying or rest the cord on his check by tilting his head. Although this is very painful to the ear involved, contestants report that the ear becomes numb after many weights have been added. One contestant reported that he thought that the record in his village was forty-six pounds. At Point Hope they sometimes fill a five gallon gas can with water and carry it.

EAR PULL

Another painful ear contest is the **ear pull**. Two men sit on the floor with their legs extended over each other. They use a cord with a loop at each end. Each man puts the loop around one of his ears and then they begin to pull by leaning back. The contest continues until one of them can stand the pain no longer and turns his head thus allowing the loop to slip off.

0127

BODY LIFT

Body weight lifting requires strength. The contestant must help the men he is to carry to load themselves and then carry them as far as he can. It is reported that in some villages there are men capable of carrying as many as six men at one time.

SEAL SKINNING

Women compete in the **seal skinning** contest. They use an **ulu**, the crescent shaped Eskimo woman's knife. The winner must be able to cut open a hair seal down the belly and skin it out faster than the other contestants. Since the hair seal is such an important animal to the Eskimo people who live along the coast, the women have to skin out many of them during their lifetime. Sixty seconds is the record time for this contest.

0128

BELT WRESTLING

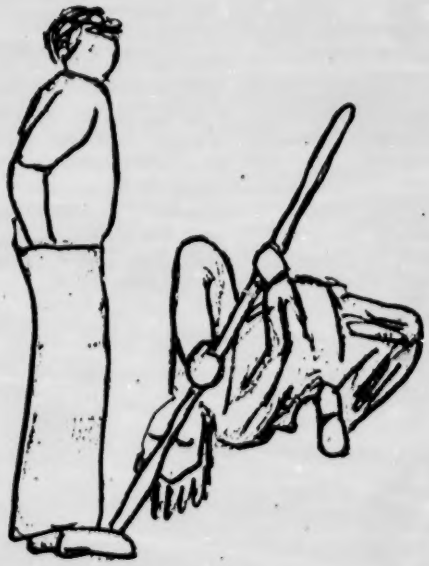
One of the most popular events for spectators is **belt wrestling**. Each contestant loops a belt behind his neck and his knees. To begin the contest each "wrestler" must be lying on the floor in this doubled up position. After the starting signal, they attempt the not-so-easy task of getting on their feet. Then each attempts to bump the other down. To win one must sit squarely on the other's head. It is not easy to aim one's body while belted in this awkward position. Sometimes this is referred to as the belt-head-sitting game.

ONE–LEG–TWIST

The **one-leg-twist** is an Indian game. First the contestant places one foot against a wall and then he must throw his body over the leg held against the wall. He is required to land standing up and the foot held against the wall can pivot, but it must not lose contact with the wall. Whoever can successfully jump and twist his body over the leg while held at the highest spot on the wall is declared the winner in the one-leg-twist

LIMBO

Low stick-twist or **low back bend** might be called the Alaskan version of limbo. The contestant must twist under a stick held at a low angle to the floor or ground. He places his hands on the stick and twists while in a back-bend position. He must not touch the floor with his body or lift his feet completely off the floor. The winner is the person who can successfully do this twist when the stick is held at the lowest angle to the floor.



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BODY–THROW

Another contest with the stick involves the person throwing his body over a stick held at a high angle to the ground. In the **over body-throw** the contestant is required to place his hands on the stick and throw his body over it, yet he must land on his feet. The person who can successfully throw his body across while the stick is held at the highest angle is the winner. This feat might be compared to doing a cartwheel with your hands in position before you begin to propel the rest of your body.

KNEE WALK

To do the **knee walk** for any distance is probably the most difficult feat of all the demonstrations the students do. To get into position one folds his legs and locks them over the thighs. (It's almost like putting your feet in your lap.) As if getting up on the knees and walking on them is not enough, one is further required to place one hand behind his back and make a fist of the other hand and place it on his forehead. To win one must knee-walk the greatest distance.

TITLE: Geography of Alaska

LENGTH OF ACTIVITY: One period

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

When exploiting a geographical area, man supplies the variables while the constants are the result of the environment.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

The students will learn how to exploit a geographic area utilizing the present environment.

The students will learn that there are several ways in which an environment can be exploited.

TEACHING TECHNIQUES AND ACTIVITIES:

1. Using the following maps with attached data, the students should be able to predict what kind of utilization of the geographic area should be made.

2. Have each student answer briefly the following about each of the four areas (A, B, C, D).

a. What economy could develop from the natural resources or from materials imported into the area (resource/supplies vs. manufacturer/producter.

b. What type of settlements would develop. Where are cities (if any) most likely to be located.

c. What would be the highest population that could be supported by the area.

d. What kinds of precautions should be taken to protect the environment.

3. The data included is brief and sketchy. The teacher may want to collect more data on each area from the following sources:

AREA A - **Alaska Natives and the Land**, by the Federal Field Committee for Development and Planning in Alaska, pages 118-119.

AREA B - **Alaska Natives and the Land**, pages 127-128.

AREA C - **Alaska Natives and the Land**, pages 112-113.

AREA D - **Alaska Natives and the Land**, pages 99-101.

Data for Area A:

1. String of islands.
2. Sudden storms.
3. Mountainous - to 2,000 feet.
4. Few trees.
5. Natives friendly, cheerful, religious.
6. Seals in waters surrounding islands.
7. Waters abound with King crab, salmon, and halibut.
8. Brown bear numerous.

9. Climate varies from -50 to +20 in winter and +40 to +80 in summer.
10. Annual rainfall 20 to 30 inches.
11. Many active volcanoes.
12. 2-3 inch soil cover over rocks (lava).
13. Great deal of earthquake and fissure activity.

Data for Area B:

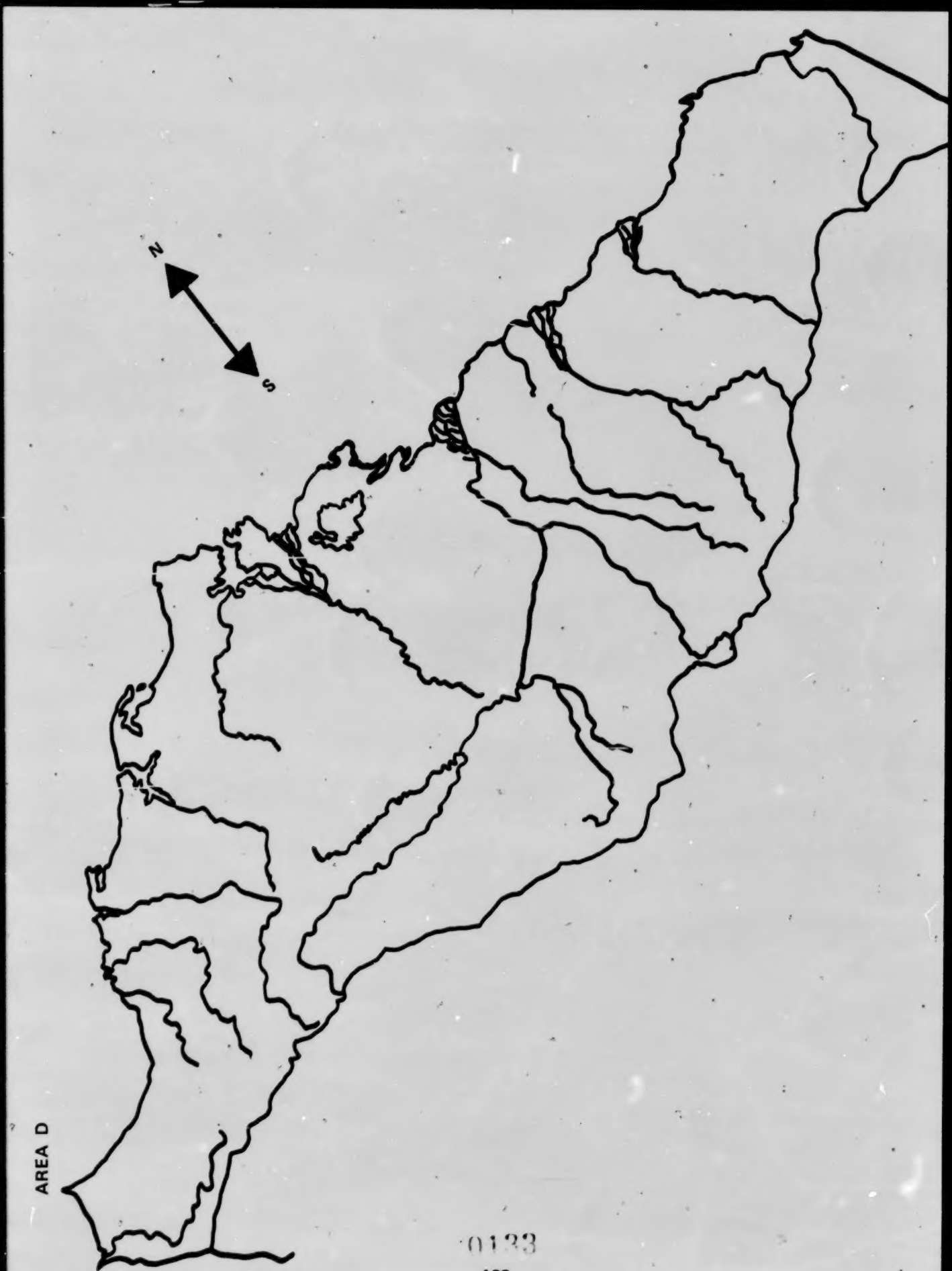
1. Narrow strip of coastline approximately the size of Maine.
2. Mile climate with warm winters and cool summers - seldom drops below zero degrees. zero degrees.
3. Annual rainfall from 25-200 inches.
4. High rugged mountains - to 19,000 feet - close to coastline.
5. Deep fiords.
6. Massive cedar, hemlock, and spruce forests.
7. Natives friendly and industrious.
8. Waters abound with salmon.
9. Quartz found in mountains.

Data for Area C:

1. Two massive mountain ranges in this area.
2. Bordered on one side by a sea.
3. Rolling upland cut through by a large river.
4. Continental climate ranging from -65° to +90°.
5. Natives are mainly hunters and gatherers.
6. Daylight lasts as much as 20 hours during the summer.
7. Gold can be found in some of the mountains.
8. Wildlife abounds including moose, sheep, goats, caribou, fox, bear, beaver, and numerous birds.

Data on Area D:

1. Much of the land is tundra -- lies within Arctic Circle.
2. Quite a few rivers cut through the area.
3. Bordered on one side by sea which is frozen most of the year.
4. Valuable oil and natural gas found as well as coal deposits.
5. Temperatures average from -17° in winter to +40° in summer.
6. Sun never comes above horizon for two months of winter. Never sets for two months of summer.
7. Polar bear, walrus, caribou, and reindeer are found here.
8. Fish and seal abound.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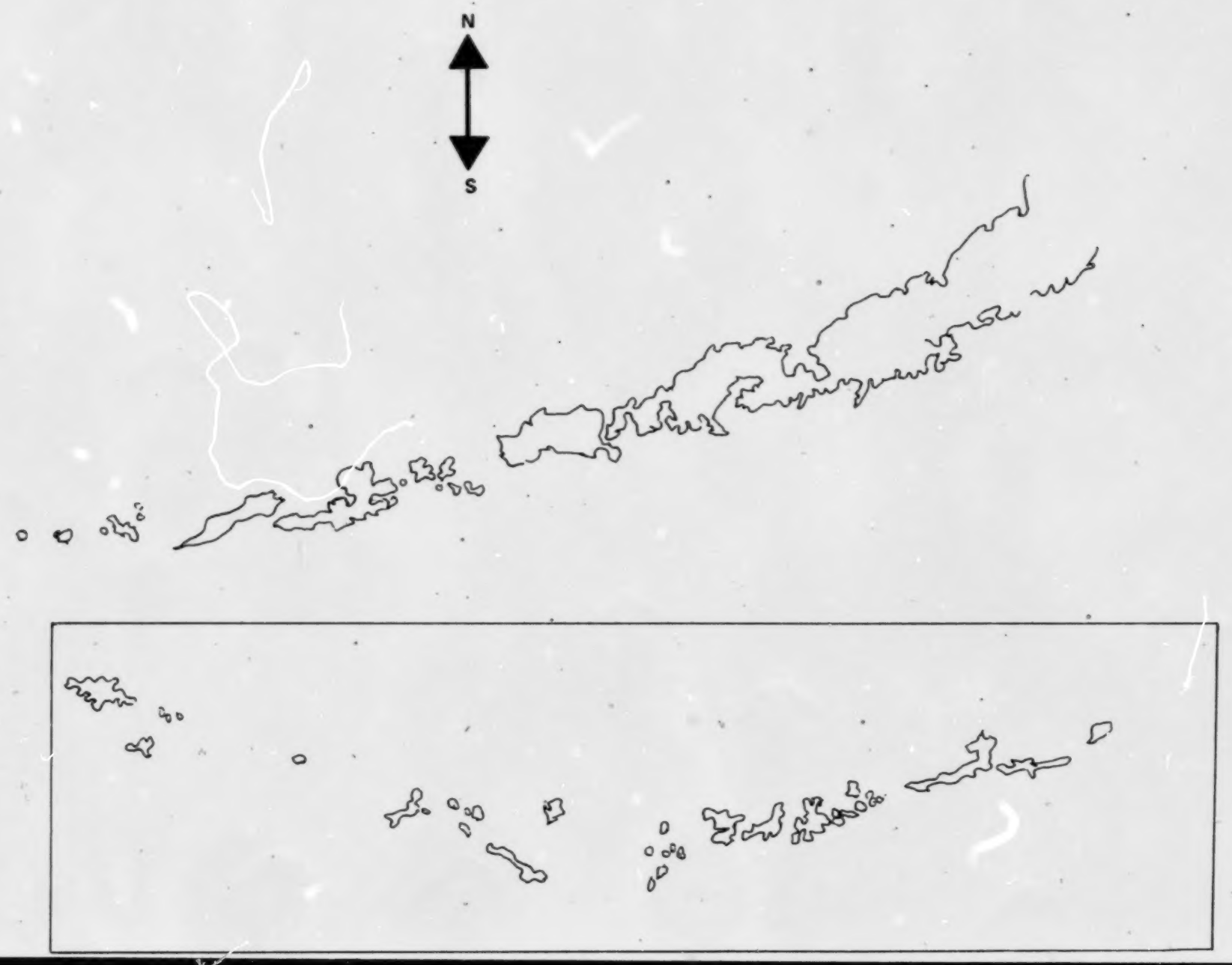

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TITLE: Geography of Alaska

LENGTH OF ACTIVITY: Adaptable

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

Locations on a map means much more when one visits and studies about them.

Describing a place in an interestingly enough way so that people will want to visit it can be a learning experience.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

The students will gather information about several Alaskan cities and put it together in such a way that will encourage others to visit those cities.

The students will increase their knowledge of several Alaskan cities.

TEACHING TECHNIQUES AND ACTIVITIES:

1. Have the students break into 10-12 groups.

2. Each group should then pick a city or town in Alaska they would like to study.

3. The students should spend some time gathering any information about their chosen city or town.

4. Have them create a travel brochure on their city or town including all pertinent information such as:

a. History.

b. Places to go.

c. Accomodations and prices.

d. Recreation sites.

5. Make sure the students include pictures as well as up to date information in their brochures.

6. Have each group present their brochures to the class explaining and displaying it.

7. A related activity would be to have students bring any slides or movies from home they have which they feel could be presented in an educational travelogue to the class.

TITLE: Geography of Alaska

LENGTH OF ACTIVITY: Adaptable

HUMAN RELATIONS CONCEPTS TO BE TAUGHT:

People can only be fully understood after an in-depth study of the land in which they live.

ATTITUDINAL AND BEHAVIORAL OBJECTIVES:

To be familiar with name places in Alaska.

To learn certain map skills essential to understanding and reading maps.

TEACHING TECHNIQUES AND LEARNING ACTIVITIES:

1. Using the information from the following excerpt from **Source Book on Alaska**, Alaska Department of Education, the students should complete the following map exercises. A blank map is included from which a master can be made.

2. The teacher should obtain a detailed wall map of Alaska for use as a reference for these lessons. A classroom set of world atlases might also be useful. Wall maps can be purchased from Alaska Geological Survey or the Highway Department of the State of Alaska. Gas stations are also a good source of maps.

3. Using a blank map of Alaska, the following map assignments can be made:

a. Locate and name the following physical features:

1) Mountain Systems
2) Principal mountain passes
3) Glaciers
4) Islands
5) Inland waterways
6) Bays, sounds, and inlets and other bodies of water
7) River Systems
8) Vocanoes
9) Valleys
10) Peninsulas
11) Lakes

4. Have the students use a red pen or pencil to indicate those places they have visited.

5. Perhaps any interesting stories that can be found which tell of how the place was named could be read to/by the class.

6. Another possible activity is a field trip to any number of places listed above.

Unit 1. The Land and Its People

A. Location

1. Alaska is on the northwestern peninsula of the North American Continent.

2. Alaska is bordered on the east by Canada, on the north by the Arctic Ocean, and on the south and west by the Pacific Ocean and the Bering Sea.

3. No part of Alaska is directly north of the continental United States.

4. At Bering Strait, the Alaska mainland is only 54 miles from East Cape, Siberia.

5. One may stand on Alaska's Little Diomede Island, which belongs to the United States, and look across the strait to Big Diomede Island, which belongs to the Soviet Russia. This is really "looking at tomorrow" since the international date line passes through Bering Strait between these two islands.

B. Size of Alaska

1. Alaska is more than twice as large as the state of Texas.

2. It is about one-fifth as large as the entire United States.

3. The total land area of Alaska is 586,400 square miles, and its entire coastline stretches 33,904 miles.

C. Physical Features

1. Mountain Systems

a. Pacific Mountain System

1) Aleutian Range
2) Coast Range
3) Chugach Mountains
4) Kenai Range
5) Mentasta Mountains
6) Nutzotin Mountains
7) St. Elias Range
8) Wrangell Mountains

b. Alaska Range

1) Chigmit Mountains
2) Mount McKinley
3) Talkeetna Mountains

c. Brooks Range

1) Baird Mountains
2) Davidson Mountains
3) De Long Mountains
4) Endicott Mountains
5) Philip Smith Mountains
6) Romanzof Mountains
7) Schwatka Mountains
8) Shubelik Mountains
9) Waring Mountains

d. Miscellaneous Mountain Masses

1) Bendeleben Mountains -- On Seward Peninsula northeast of Nome.
2) Crazy Mountains -- In the Interior northeast of Fairbanks.
3) Kigluaik Mountains -- On Seward Peninsula north of Nome.
4) Kilbuck Mountains -- In Southwestern Alaska north of Bristol Bay.
5) Kuskokwim Mountains -- In Southwestern Alaska northeast of Bristol Bay.
6) White Mountains -- In the Interior northeast of Fairbanks.

2. Principal Mountain Passes

a. Anaktuvuk - In Endicott Mountains northwest of Fairbanks; used for caribou hunting.

b. Broad - In Alaska Range on south side of Mount McKinley National Park; used as a transportation route (railroad).

c. Chickaloon - In Talkeetna Mountains northeast of Palmer; used for gold rush transportation.

d. Chilkat - In Saint Elias Mountains northwest of Haines; used for transportation (Haines Highway).

e. Chilkoot - In Coast Range north of Skagway; used for gold rush transportation.

f. Isabelle - In Alaska Range near Paxson; used for transportation.

g. Keystone - In Chugach Mountains southeast of Valdez; used for transportation.

h. Lake Clark - In Aleutian Range west of Seward; used for air navigation.

i. Mentasta - In Mentasta Mountains northeast of Glennallen; used as dog team transportation route (Glenn Highway).

j. Merrill - In Alaska Range west of Anchorage; used as a transportation route.

k. Moose - In Kenai Mountains southeast of Anchorage; used as a transportation route.

l. Portage - In Kenai Mountains southeast of Anchorage, used as a transportation route.

m. Rainy - In Alaska Range southwest of Mount McKinley National Park; used as a dog team transportation route (air transportation now).

n. Survey - In Endicott Mountains northwest of Fairbanks; used as a transportation route.

o. Thompson - In Chugach Mountains east of Anchorage; used as a transportation route (Richardson Highway).

p. White - In Coast Range northwest of Skagway; used as a transportation route (railroad).

3. Glaciers

a. Adams - In Saint Elias Range in Glacier Bay 40 miles southwest of Skagway; it is the southeast tributary of Muir Glacier.

b. Baird - In Coast Range 100 miles east of Sitka on Alaska-Canadian border; trends southwest 22 miles to 1.5 miles north of Thomas Bay, its 1961 terminus.

c. Bering - Heads in Chugach Mountains in Bagley Ice Field and trends southwest 48 miles to its 1950 terminus on the Malaspina Coastal Plain 66 miles east southeast of Cordova; approximately as large as the state of Rhode Island.

d. Brady - In Saint Elias Range in Glacier Bay; trends south 24 miles to its terminus 46 miles northwest of Hoonah; visible from boat.

e. Childs - In Chugach Mountains; trends southwest 8 miles to its terminus 32 miles northwest of Katalla on the Copper River.

f. Columbia - Part of Columbia Icefield, heads in Chugach Mountains 2 miles southeast of Mount Witherspoon and trends southeast 40 miles to its terminus in Columbia Bay 28 miles southwest of Valdez; largest glacier in the world; visible from boat.

g. Denver - In Coast Range; trends northwest 8.5 miles from its head at Alaska-Canadian border to its terminus 4 miles east of Skagway and 1.4 miles east of Twin Dewey Peaks.

h. Guyot - In Chugach Mountains in Icy Bay; heads in Robinson Mountains and trends southeast 19 miles to its 1963 terminus 68 miles northwest of Yakutat at the head of Icy Bay.

i. LeConte - In Coast Range; trends south 6 miles to its terminus in LeConte Bay, 20 miles east of Petersburg; visible from boat.

j. Malaspina - In Saint Elias Range; Heads 8 miles south Alaska-Canadian border and trends south 28 miles to its terminus 38 miles northwest of Yakutat in the Gulf of Alaska; 30 miles across; approximately as large as the state of Rhode Island; visible from boat.

k. Matanuska - In Chugach Mountains; trends northwest 27 miles to its terminus, a tributary of the Matanuska River, 46 miles northeast of Palmer, visible from car.

l. Mendenhall - In Coast Range 10 miles northwest of Juneau; heads north of Mendenhall Towers and Trends south 10 miles to Mendenhall Lake, its terminus, visible from car.

m. Miles - In Chugach Mountains; trends west 30 miles to its terminus, Miles Lake, 2 miles north of Goat Mountain and 33 miles north of Katalla, visible from car.

n. Muir - In Saint Elias Range in Glacier Bay; trends southeast 12 miles from its head 9 miles south of Mount Harris to its terminus in Muir Inlet, 77 miles northwest of Hoonah; visible from boat.

o. Norris - In Coast Range 14 miles northeast of Juneau; trends 8 miles southeast from its head in North Branch Norris Glacier to its terminus at Grizzly Bar, Taku Inlet; visible from boat.

p. Portage - In Chugach Mountains on Kenai Peninsula; trends north 6 miles to its terminus Portage Lake, 4 miles west of Whittier; visible from car.

q. Rainbow - In Saint Elias Range; trends east 1.5 miles from its head on east slope of Chilkat Range to its terminus 24 miles southwest of Skagway; visible from car and boat.

r. Taku - In Coast Range; trends southeast 27 miles to its terminus in Taku Inlet, 15 miles northeast of Juneau; may be reached in a very small boat.

s. Twin - In Saint Elias Range 64 miles northwest of Hoonah in Glacier Bay; trends east 1.2 miles from its head 0.6 miles south of Mount Merriam; visible from boat.

4. Islands

a. Aleutian Islands -- The total area of the Aleutians is slightly greater than the area of the Hawaiian Islands. The Aleutians consist of five major island groups:

1) Andreanof Islands

2) Fox Islands
3) Islands of the Four Mountains
4) Near Islands
5) Rat Islands

b. Alexander Archipelago

1) Admiralty -- 96 miles long
2) Baranof -- 105 miles long
3) Chichagof -- 72 miles long
4) Kuiu -- 65 miles long
5) Kupreanof -- 56 miles long
6) Prince of Wales -- 132 x 45 miles
7) Revillagigedo -- 55 x 35 miles
8) Many other smaller islands

c. Hagemeister -- 24 miles long

d. Hinchinbrook -- 22 miles long

e. Kodiak -- 100 x 60 miles

f. Little Diomede -- 2 miles across

g. Montague -- 50 miles long

h. Nunivak -- 60 miles across

i. Pribilof Islands

1) Otter -- 0.8 miles long
2) Saint George -- 12 miles long
3) Saint Paul -- 10 miles across
4) Walrus -- 0.4 miles long

j. Saint Lawrence -- 95 x 25 miles

k. Saint Matthew -- 35 x 4 miles

5. Inland Waterways

a. Behm Canal
b. Chatham Strait
c. Clarence Strait
d. Frederick Sound
e. Icy Strait
f. Keku Strait
g. Lynn Canal
h. Peril Strait
i. Portland Canal
j. Stephens Passage
k. Stikine Strait
l. Sumner Strait

6. Bays, Sounds, and Inlets

a. Bering Strait

b. Bristol Bay
c. Christian Sound
d. Cook Inlet
e. Cordova Bay
f. Cross Sound
g. Dixon Entrance
h. Etolin Strait
i. Kotzebue Sound
j. Kuskokwim Bay
k. Kvichak Bay
l. Montague Strait
m. Norton Sound
n. Nushagak Bay
o. Prince William Sound
p. Salisbury Sound
q. Shelikof Strait
r. Sitka Sound
s. Yakutat Bay

7. Other Bodies of Water

a. Gulf of Alaska
b. Seas

1) Bering
2) Beaufort
3) Chukchi

8. River Systems

a. Colville - Heads in DeLong Mountains and flows east northeast to Harrison Bay, Arctic plain, 350 miles long; used for transportation and some fishing.

b. Copper - Heads on north side of Wrangell Mountains and flows south through Chugach Mountains to Gulf of Alaska; 250 miles long; glacial; used for fishing and some transportation.

c. Innoko - Heads south of Cloudy Mountain and flows northeast and southwest to Yukon River; 500 miles long; used for gold rush transportation.

d. Kobuk - Heads in Schwatka Mountains and flows west to Hotham Inlet near Kotzebue; 280 miles long; used for transportation and fishing.

e. Koyukuk - Heads in Endicott Mountains and flows southwest to Yukon River; 425 miles long; used for mining transportation.

f. Kuskokwim - Heads in Kuskokwim Mountains and flows southwest to Kuskokwim Bay; 500 miles long; used for mining transportation and fishing.

g. Matanuska - Heads in Chugach Mountains and flows southwest to Knik Arm, Cook Inlet, 75 miles long; glacial, used some for fishing.

h. Noatak - Heads in Schwatka Mountains and flows southwest to Kotzebue Sound; 425 miles long; used for transportation and fishing.

i. Nushagak - Heads in Taylor Mountains and flows southwest to Nushagak Bay; 242 miles long; used for fishing.

j. Porcupine - Heads in Yukon Territory, Canada, and flows to Yukon River; 460 miles long; used for mining and trapping transportation.

k. Stikine - Heads in British Columbia, Canada, and flows northwest and south across Alaska boundary to Eastern Passage north of Wrangell; 330 miles long; glacial; used for gold rush transportation to the Klondike and for fishing.

l. Susitna - Heads at Susitna Glacier and flows southwest to Cook Inlet; 260 miles long; glacial; used for gold rush transportation and fishing.

m. Taku - Heads in British Columbia, Canada, and flows to Taku Inlet, Coast Mountains; 54 miles long; glacial, used for fishing and mining transportation.

n. Tanana - Formed in Dawson Range by Chisana and Nabesna Rivers at Northway Junction and flows to Yukon Range; 440 miles long; used for gold rush transportation and fishing and mining.

o. Yukon - Heads in Yukon Territory, Canada, and flows northwest and southwest to Norton Sound; 1500 miles long; glacial; used for transportation and fishing.

9. Volcanoes (Elevations, Locations, Most Recent Activity)

a. Bogoslof Island - 1 mile long; north of Umnak Island, Aleutian Islands; 1951 ash eruption.

b. Iliamna Volcano - 10,016 feet; at head of Tuxedni Glacier east of Nondalton, Aleutian Range; 1952-53 smoke.

c. Mount Edgecumbe - 2,638 feet; on Kruzof Island west of Sitka; lava flows.

d. Mount Katmai - 6,715 feet, in Katmai National Monument northeast of Kodiak, Aleutian Range; ash eruption in 1912, steaming since.

e. Mount Mageik - 7,250 feet; in Katmai National Monument; 1953 ash eruption.

f. Mount Martin - 6,050 feet; in Katmai National Monument; steaming intermittent since 1912.

g. Mount Spurr - 11,100 feet; northwest of Tyonek, Alaska Range; 1954 ash eruption.

h. Mount Trident - 6,790 feet; in Katmai National Monument; 1953 lava eruption.

i. Mount Wrangell - 14,163 feet, east of Glennallen, Wrangell Mountains; eruption within last century, occasional steam and ash now.

j. Pavlof Volcano - 8,905 feet; west side of Pavlof Bay, Alaska Peninsula; 1950-53 ash eruptions.

k. Pogromni Volcano - 6,568 feet; on Unimak Island, Aleutian Islands; 1827-30 ash eruptions.

l. Redoubt Volcano - 10,197 feet; west of Kenai, Aleutian Range; 1933 smoke.

m. Shishaldin Volcano - 9,372 feet; on Unimak Island, Aleutian Chain, 1955 ash eruption.

10. Valleys

a. Copper River Valley - Extends approximately 200 miles south between the north side of Wrangell Mountains and the Gulf of Alaska; copper deposits; transportation.

b. Matanuska Valley - Extends 60 miles southwest between Matanuska Glacier terminus and Knik Arm, Cook Inlet; coal beds, other rich mineral deposits; transportation (Glenn Highway); chiefly farming.

c. Susitna River Valley - Extends approximately 140 miles between north of Gold Creek and Cook Inlet; transportation (Alaska Railroad, highway under construction); trapping.

d. Tanana Valley - Extends approximately 400 miles northwest between Northway Junction and the Yukon River; transportation; trapping, farming, mining.

e. Yukon Valley - Extends approximately 1,500 miles northwest and southwest between Marsh Lake, Yukon Territory and Norton Sound; transportation; trapping, gold mining.

11. Peninsulas

a. Alaska
b. Kenai
c. Seward

12. Lowlands

a. Bristol Bay
b. Cook Inlet
c. Innoko
d. Kenai
e. Kotzebue-Kobuck
f. Koyukuk
g. Kuskokwim
h. Nowitna
i. Stoney River
j. Tanana

13. Highlands

a. Hogatza
b. Kokrines - Hodzana
c. Seward Peninsula
d. Yukon - Tanana

14. Flats, Plateaus, Hills, etc.

a. Copper River Basin
b. Kanuit Flats
c. Lime Hills
d. Malaspina Coastal Plain
e. Nulato Hills
f. Porcupine Plateau
g. Yukon Flats
h. Yukon - Kuskokwim Delta

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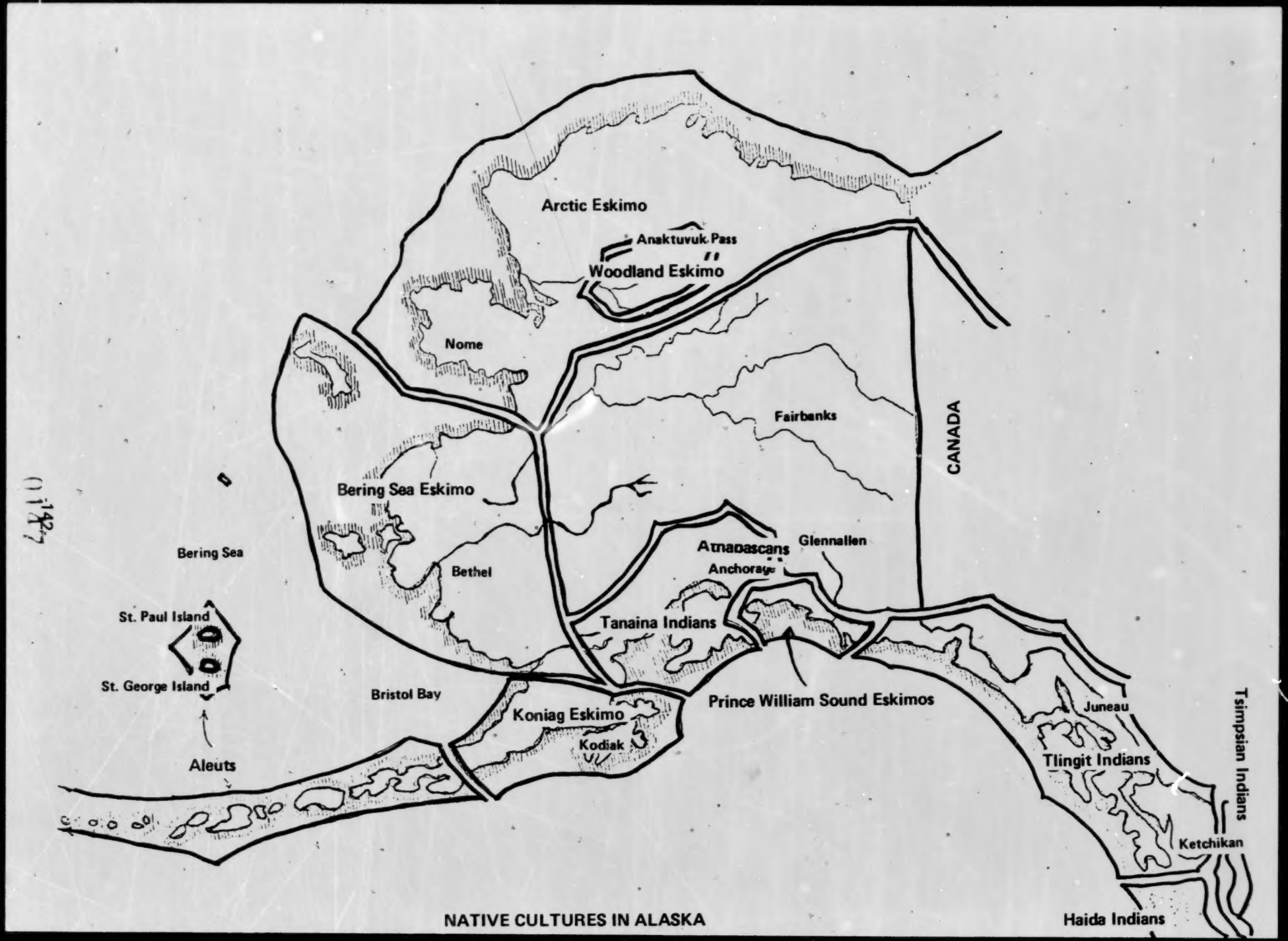
15. Lakes (And Their Locations)

a. Becharof -- Alaska Peninsula
b. George -- East of Anchorage
c. Iliamna -- Alaska Peninsula
d. Imuruk -- Seward Peninsula
e. Long -- Alaska Peninsula
f. Minchumina -- North of Mount McKinley National Park
g. Naknek -- Alaska Peninsula
h. Nuyakuk (and others) -- Northeast of Dillingham
i. Nunivakpak -- North of Kuskokwim Bay
j. Skilak -- Kenai Peninsula
k. Takstesluk -- North of Kuskokwim Bay
l. Tazlina -- North of Valdez
m. Teshepuk -- Southeast of Point Barrow
n. Tetlin -- Southeast of Tok Junction
o. Tustumena -- Kenai Peninsula



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2. **Alaska Natives and the Land**, Federal Field Committee for Development and Planning in Alaska.

3. **Anthropological Papers of the University of Alaska**, College, Alaska. (These come out quite often, many containing papers and research pertinent to Alaskan Ethnic Studies.)

4. **The Eskimo of North Alaska**, Norman A. Chance, Holt, 1966. Excellent ethnographic study of the Inupiat, but dated.

5. **The First Alaskans**, Daisy Lee Bitter wrote teacher's guide, each lesson accompanied by an instructional video-tape. ABSD

6. **Handbook for the Human Relations Approach to Teaching**, Buffalo Public Schools, Buffalo, N.Y.

7. **Human Relations Education, A Guidebook to Learning Activities**, Human Relations Education Project of Western N.Y., Buffalo Public Schools, Buffalo, N.Y.

8. **Inupiat Suuvat?**, compiled and edited by Donald Webster and Roy Ahmaogak, Summer Institute of Linguistics, Inc., Fairbanks, Alaska, 1968.

9. **Journal of American Indian Education**, College of Education, Arizona State University, Tempe, Arizona. $3.50/yr.

10. **Kassigeluremiut**, edited and photographed by Leonard Kamerling, Alaska Rural School Project, University of Alaska, College, Alaska.

11. **The Mental Health of the American Indian**, American Journal of Psychiatry, American Psychiatric Association, Washington, D.C.

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13. **National Study of American Indian Education**, Vol. I, II, III. Office of Community Programs, Center for Urban and Regional Affairs, University of Minnesota.

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15. **Resource Unit for Teaching of Alaska History, Geography, and Government**, State Department of Education, Juneau, Alaska.

16. **Sensitizing Teachers to Ethnic Groups**, by Gertrude Noar, for the Anti-Defamation League of B'nai B'rith, distributed by Allyn & Bacon, Inc., in U.S.A.

17. **Source Book on Alaska**, compiled by Robert Peratrovich, for the Alaska Department of Education.

18. **The Story Knife**, compiled by Jan Gibson for ABSD. Each lesson is accompanied by an instructional video-tape.

19. **Suggestions for Teaching Rural Alaska Native Students**, written by Sharon Sellens and Guy Fisher. ABSD.

20. **Teacher's Resource and Activity Guide for a Study of Alaska**, Anchorage Borough School District.

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22. U.S. Coast and Geodetic Survey, **United States Coast Pilot 8: Pacific Coast, Alaska**. Dixon Entrance to Cape Spencer, 1869 to present. Washington, D.C., U.S. Government Printing Office. New Editions kept up to date by supplements.

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AUDIO-VISUAL AIDS

I. INSTRUCTIONAL TELEVISION TAPES. (Available for use with both Sony and Panasonic equipment.)

1. Bitter, Daisy Lee, **The First Alaskans**. Instructional Television Series available from ABSD Audio Visual Services Center, 2508 Blueberry Road, Anchorage, Alaska 99503. Phone: 277-6652, Ext. 232, 245. 15 Lessons -- Individual titles listed below:

   a. "Inupiat -- The Eskimo People"
   b. "Health Aide"
   c. "Eskimo Olympics"
   d. "As the Students See It"
   e. "Eight Stars of Gold"
   f. "Unipkut -- Stories That are Handed Down"
   g. "Aiyakak -- Eskimo String Stories"
   h. "Student Away From Home"
   i. "Preparing For Tomorrow -- Education in the Village"
   j. "Wainwright, Alaska 99782"
   k. "Haidas of Alaska"
   l. "Twentieth Century Tsimpsians"
   m. "The Tlingits of Klawock"
   n. "Haynyah Tlingit Dancers"
   o. "Sports of the Native Youth"

2. Gibson, Jan, **The Story Knife**. Instructional Television Series available from ABSD Audio Visual Services Center, 2508 Blueberry Road, Anchorage, Alaska 99503. Phone: 277-6652, Ext. 232, 245. 15 Lessons -- Individual titles listed below:

   a. "The Story Knife"
   b. "The Fox Man of Nunivak"
   c. "The Seal Gut Raincoat"
   d. "The Woman Who Mistreated the Caribou"
   e. "The Poorest Hunter"
   f. "The Man Who Became Magic"
   g. "The Lesson of Denali"
   h. "Edashla, the Wolverine"
   i. "Raven the Creator"
   j. "The Woodworm Totem"
   k. "The Boy Who Was Stolen By A Star"
   l. "The Boy Who Fed the Eagle"
   m. "An Aleut Legend"

n. "Raven, The Trickster"
o. "A Trip to the Museum"

II. FILMS.

1. The first listing of films are available at the ABSD Audio Visual Services Center, 2508 Blueberry Road, Anchorage, Alaska 99503.

a. "Next Door to Siberia", F 323 (IMC)
b. "Native Alaska", F 1321 (IMC)
c. "Tigara: Ageless City of the Arctic", F 439 (IMC)
d. "Loon's Necklace", F 427 (IMC)
e. "Timber and Totem Poles", F 251 (IMC)
f. "Bushman of the Kalahari", F 1572 (IMC)
g. "The Desert People", F 1387 (IMC)
h. Check the new IMC catalogue for other listings.

III. FILMS AVAILABLE FROM OTHER SOURCES.

"The Living Stone", National Film Board of Canada, 680 Fifth Avenue, New York, New York, 10019. (Telephone: 212 - JUdson 6-2400) 30 minutes, narrated, color. Rental: $11.00. Purchase: $260.00. (Also available at IMC.)

"Land of the Long Day", National Film Board of Canada (see address above). 37 minutes, narrated. Rental: black and white $9.50; color $13.50. Purchase: black and white $170.00; color $350.00.

"Angotee, Story of an Eskimo Boy", National Film Board of Canada (see address above). 31 minutes, narrated. Rental: black and white $8.00; color $11.00. Purchase: black and white $165.00; color $325.00.

"Nanook of the North", Contemporary Films, Inc., 267 West 25th Street, New York, N.Y., 10001. (Telephone: 212 - ORegon 5-720) 55 minutes, black and white, sound. Rental: $25.00. Purchase: $350.00. Four to six weeks advance notice is desired.

"The Hunters", Contemporary Films, Inc. (see address above). 73 minutes, narration and natural sound. Rental: black and white $25.00; color $40.00. Purchase: black and white $275.00; color $400.00.

"Alaska", (Animated maps with 3 main climates and seven great industries) 1947. 10 minutes, black and white, Encyclopedia Britannica Films.

"Alaska", (Scenery, natural resources and some history) 1945. 12 minutes, black and white, Nu-Art Films, Inc.

"Alaska", (Historical background and current status, including significance as an arctic outpost) 1954. 21 minutes, black and white, U.S. Department of Defense.

"Alaska -- a Modern Frontier", (Fairbanks, Eskimos, Matanuska Valley, Gold Miners and Salmon Fishermen) 1959. 11 minutes, color and black and white, Coronet Films.

"Alaska -- America's Last Frontier", (Scenery, gold mining, fishing and pioneering) 1962. 28 minutes, color, Standard Oil Company.

"Alaska -- America's Northern Frontier", (Physical geography, economy and culture) 1965. 18 minutes, color, McGraw-Hill Textfilm.

"Alaska -- Cruise Style", (Trip through inside passage) 1963. 15 minutes, color, Canadian National Railway.

"Eskimo Artist -- Kenojuak", National Film Board of Canada (see address above). 20 minutes, color, narrated. Rental: $8.50. Purchase: $195.00.

The film, primarily about a woman and Eskimo art, manages to show a blend between the old and new ways in a compelling way.

"Four Families", Contemporary Films, Inc. (see address above). 60 minutes, black and white, sound. Rental: $12.50.

Scenes from family life in India, France, Japan and Canada with special attention to the baby in each family. Commentary is provided by the noted anthropologist Dr. Margaret Mead.

"Man of Aran", Contemporary Films, Inc. (see address above). 77 minutes, black and white, sound. Rental: $25.00. Purchase: $375.00.

On one of the Aran Islands off the West Coast of Ireland, men and their families struggle to survive by fishing in the turbulent sea and by using intriguing farming methods on a land which contains no soil. This remarkable documentary was filmed by Robert Flaherty in 1934.

"Three Grandmothers", McGraw-Hill Textfilms, 330 West 42 Street, New York, N.Y. 10036. 28 minutes, black and white, sound. Rental: $7.80.

This film shows the daily lives of three grandmothers in Nigeria, Brazil and Canada and their family roles.

NOTE: The Netsilik Eskimo Films used in the course are part of a series on the traditional life of the Netsilik Eskimos. The films not used in the course are not currently available in Super 8mm. They can be ordered from:

Modern Learning Aids
1212 Avenue of the Americas
New York, New York 10036

The series includes:

"Fishing at the Stone Weir", Part II
"At the Caribou Crossing Place", Part I
"At the Winter Sea Ice Camp", Parts II and IV
"At the Spring Sea Ice Camp", Parts I, II, and III
"Stalking Seal on the Spring Ice", Parts I and II
"Jigging for the Lake Trout", Part I
"Group Hunting on the Spring Ice", Parts I, II, and III
"Building a Kayak", Parts I and II

"Alaska -- Newest of the United States of America", (Physical characteristics, resources, transportation, etc.), 18 minutes, black and white, U.S. Office of Education.

"Alaska -- The 49th State", 2nd Ed., (Obstacles to be overcome before Alaska reaches potential) 1960. 16 minutes, color, Encyclopedia Britannica Films.

"Alaska -- Trail to the Midnight Sun", (Cruise from Vancouver to Skagway) 1952. 30 minutes, color, Canadian National Railway.

"Alaska -- U.S.A.", (A study of size, location, flora, fauna resources, etc.) 1960. 2 minutes, color, and black and white, Bailey Films, Inc.

"Alaska and its Natural Resources", (Development from early pioneers to the present). 26 minutes, color, Du-Art Films Lab., Inc.

"The Alaska Highway", (History, etc. with pictures in all four seasons). 22 minutes, color.

"Alaska's Modern Agriculture", (Conservation, Recreation, transportation, education opportunities, etc.), color, Bailey Films, Inc.

"Alaskan Eskimo", (Eskimo family life in a typical village) 1957. 30 minutes, color, Walt Disney. Purchase: $300.00. Rental: $10.00.

"The Alaska Sanitation Aide", (Sanitation program in Kotzebue and Kobuk areas) 1961. 26 minutes, color, Alaska Department of Health and Welfare.

"Alaska Sled Dog", (Summer and winter life) 1967. 18 minutes, color, Walt Disney. Purchase: $2.00.

"The Alaskans", (Cities, industries, people) 1960. 12 minutes, color, Classroom Film Distributors.

"Men Against the Arctic", (U.S. Coast Guard) 30 minutes, Walt Disney. Purchase: $300.00. Rental: $10.00.

"Seal Island", (The Pribilofs) 27 minutes, Walt Disney. Purchase: $300.00. Rental: $10.00.

"White Wilderness Series":

Part I, The Arctic Region and its Polar Bears, 28 minutes, Walt Disney - purchase: $275.00.

Part II, The Lemmings and Arctic Bird Life, 21 minutes, Walt Disney - purchase: $225.00.

Part III, Large Animals of the Arctic, 2 minutes, Walt Disney - purchase: $230.00

Or all 3 parts in one, 73 minutes - purchase: $670.00; rental: $24.50.

Addresses of Publishers Mentioned in the List of Films

Alaska Department of Health and Welfare
Juneau, Alaska

American Can Company
100 Park Avenue
New York, New York

Bailey Films, Inc.
6509 De Longpre Avenue
Los Angeles, California

Canadian National Railways
Motion Picture Library
630 Fifth Avenue
New York, New York

Classroom Film Distributors, Inc.
5620 Hollywood Blvd.
Los Angeles, California

Coronet Films
Coronet Building
Chicago, Illinois

Northern Films
Box 98
Maine Office Station
Seattle, Washington 98111

Nu-Art Films, Inc.
247 West 46th Street
New York, New York

Standard Oil of California
Public Relations Department
225 Bush Street
San Francisco, California

Society for Visual Education, Inc.
Div. General Precision Equipment Corp.
1345 Diversey Parkway
Chicago, Illinois

Du Art Films Lab, Inc.
245 West 55th Street
New York, New York

Eye Gate House, Inc.
146-01 Archer Avenue
Jamaica, New York

Encyclopedia Britannica
Educational Corporation
1150 Wilmette Avenue
Wilmette, Illinois

Herbert M. Elkins Company
11031 Commerce Avenue
Tujunga, California

John W. Gunter
1027 S. Claremont Street
San Mateo, California

McGraw-Hill Textfilm
3306 West 42nd Street
New York, New York

U.S. Department of Defense
The Pentagon
Washington, D.C.

U.S. Office of Education
400 Maryland Avenue, S.W.
Washington, D.C.

Walt Disney Productions
Education Film Division
350 S. Buena Vista Avenue
Burbank, California

IV. 35mm. FILM STRIPS

Alaska
(From Peter the Great to Statehood) 90 frames, black and white, Life

Alaska -- Frontier State Series
1962 - Encyclopedia Britannica

Commerce and Industry	46 frames
Discovery and Development	44 frames
Land and its Resources	46 frames
The People and their Way of Life	46 frames

Alaska -- a series, 1960
Eye Gate House, Inc.

People and Industries	36 frames
Other Industries, Transportation	47 frames
Geographic Background	43 frames

Alaska -- our 49th State
1958, 49 frames, color, Popular Science

Alaska - the land and its people
1953, S.V.E., 49 frames, color

Alaska after Statehood - a series, 1961 - Bailey Films, Inc.

The Wilderness Frontier	45 frames
The 49th State	44 frames
Farming in Alaska	45 frames
Industries of Alaska	45 frames
Living in Alaska	44 frames
Transportation	45 frames

Alaska - a series, 1961 - John W. Gunther

Eskimo Village Children	47 frames
Eskimo Village Life	48 frames
Geography of Alaska	48 frames
Memories of the Past	38 frames
Southeastern Towns	43 frames

Alaska, Our Northernmost State
60 frames, color, S.V.E.

Sea-going Hunters
(Indians of the Northwest Coast Series) 31 frames, color, S.V.E.

Work of Snow and Ice
(Glaciers), 48 frames, color, S.V.E.

Epic of Man, Part III B - Mesalithic Age Today
(Eskimos and Caribou) 53 frames, color, Life

Alaska: America's Frontier State
42 frames, color, McGraw-Hill

The Arctic Wilderness Series - Encyclopedia Britannica

Birds of the Northland	50 frames
The Northland	50 frames
Rodents of the Northland	50 frames
Marine Animals of the Northland	50 frames
Arctic Foxes and Wolves	50 frames
Wolverines and Weasels	50 frames

V. 8mm. FILM LOOPS

Alaska Series - a Series, Bailey
Geography, 3 minute, color,
Cities and Transportation, 3 minutes, color
Fishing, 3 minutes, color
Industry, 3 minutes, color
Agriculture, 3 minutes, color

VI. RECORDS

Audio-American History Library
Alaska: Act for Statehood E A D 8 A

Alaska Festival of Music, Anchorage Community Chorus. Anchorage, Alaska. **Traditional Songs by Alaskan Eskimos.** 45 rpm WB-2298.

VII. FREE OR INEXPENSIVE MATERIAL

The Heritage of Alaska
A packette of a series of eight pamphlets relating interesting themes on the history, culture and development of the 49th State.

National Bank of Alaska
4th and E
Anchorage, Alaska 99501

Airlines

Alaska Airlines
Western Airlines
Wein Consolidated
Japan Airlines
Free illustrated materials, especially posters and maps.

VIII. MULTI-MEDIA KIT

Alaska - Land of Tomorrow
Modern Alaska unfolds its story in a kaleidoscope of materials exploring people, places, economics and communications systems.

Six sound-color filmstrip $66.00
(Note: Ready for distribution by fall 1969)
International Communication Films
Film Library
811 Eighth Avenue
Anchorage, Alaska 99501

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IX. AGENCIES AND PEOPLE

A list of people and agencies in Alaska that would be beneficial to this course can be found in **Suggestions for Teaching Rural Alaska Native Students**, a guide written at the same time as this one by Sharon Sellens and Guy Fisher and published by the Anchorage Borough School District. This guide should be used in conjunction with **A Human Relations Approach to Alaskan Ethnic Studies**